BIBLE STORIES TO READ AND TELL

Selected and arranged by

FRANCES JENKINS OLCOTT

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GOOD STORIES FOR GREAT HOLIDAYS. Illustrated.

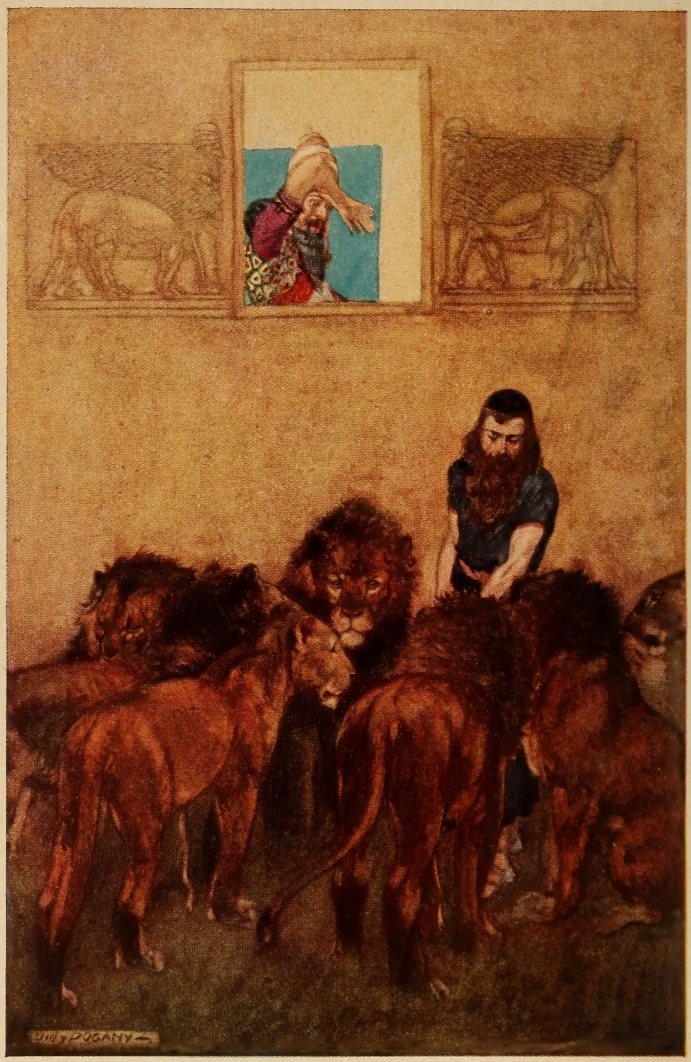
STORY-TELLING POEMS.

THE CHILDREN'S READING.

With Amena Pendleton

THE JOLLY BOOK FOR BOYS AND GIRLS.

BIBLE STORIES TO READ AND TELL



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DANIEL IN THE LIONS' DEN

Bible Stories TO READ and TELL

150 Stories from the Old Testament with References to the Old and New Testaments

Selected and Arranged by
FRANCES JENKINS OLCOTT

Illustrations by Willy Pogány

Houghton Mifflin Company
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To the Children

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace.

THE CAMP BLESSING

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INTRODUCTION

Ways This Book May Be Used

Story-tellers may use it at all times.
Mothers may read it aloud at bedtime or on Sunday afternoons.
Teachers may read it to pupils, or use it in class work.
Sunday-School teachers may use it with beginners as an Old Testament History.
Children may read it with pleasure and look up the stories referred to in their Bibles.

THESE stories are selected from the King James Version of the Old Testament, the powerful English and forceful imagery of which have moulded the style and thought of generations of English-speaking men and women. In editing the stories, a few words unsuitable for children have been omitted, and others expressing the same meanings inserted. Where an occasional passage of the Authorized Version was not clear, correction has been made, following either the English and American Revised Versions, or that of Isaac Leeser.

The stories are not meant to take the place of the Bible, but to lead to the wider reading of

both Old and New Testaments. References are given after some stories so that the children may look them up in their Bibles. Every child should own its Bible in an attractive edition. A list of editions suitable for children, with prices and publishers' addresses, is given on page 483 of this book.

The arrangement forms an outline of Old Testament history, and the stories selected emphasize the providence of God Almighty, his justice and mercy, his punishment of evildoers, and his loving care of those who are obedient to his will, and desire to serve Him. At the end of the volume is a brief anthology of verses showing the two main threads that bind together the Holy Scriptures, Old and New, — the gathering of "the scattered Nation" and the coming of the Messiah.

The ceremonial law, and other parts unintelligible to children, have been omitted, and references have been made to some of the Psalms and other prophetic books, so that the children may look them up in their Bibles. Care has been taken to select stories having story-telling qualities and themes frequently referred to in literature and art. Without a knowledge of these a man or woman is not well-educated. A few selections have been added that explain the stories.

It is impossible to estimate the value of the

Bible in the education of children, or to sound the depths of its spiritual, moral, and literary influences. Most impressive is the evidence given by such men as Lord Bryce, J. R. Green, Ruskin, Carlyle, Daniel Webster, Lincoln, Sir Walter Scott, Wesley, and Luther. The opinions of these men, as well as those of other eminent persons, as to the educational value of the Bible in the training of children in the home, school, and church, may be found on pages 469–479 of this volume. The reader's attention is especially directed to Lord Bryce's warning to America, on page 476.

SUGGESTIONS FOR STORY-TELLERS

Before telling a Bible story, the story-teller should read it over several times, until she has made its language, style, and plot her own. Then she may retell it as nearly as possible in Bible manner, keeping the story objective, and avoiding all moralizing, clogging detail, and sentimental descriptions. The force of the Bible stories lies not only in their spiritual and moral significance, but in the simple vigor of their recital and in the sincerity of language and fact.

After the story is over, the children will be delighted to hear of the wonderful discoveries made lately in Assyria, Egypt, and Arabia, and of the finding and deciphering of inscriptions.

OLD TESTAMENT HISTORY CONFIRMING THE MONUMENTS

Boys and girls listen eagerly to tales of buried cities uncovered, and ancient treasures unearthed, and of the Assyrian who "came down like the wolf on the fold." They will find more wonderful than romance the history of modern excavation in the Orient, and the stories related by the ancient monuments and the clay tablets from the Assyrian libraries. After the Bible story is over, the story-teller may tell of the discovery of the Moabite Stone, and of the Inscription on the wall of the Pool of Siloam, and of the finding of the treasure city — Pithom — built by the Hebrews for Pharaoh. The Egyptologist who uncovered this city found some of the bricks made with straw and some without straw.

The English Assyriologist, Professor Sayce, writes: "Unexpected light has been thrown upon facts and statements hitherto obscure, or a wholly new explanation has been given of some event recorded by the inspired writer. What can be more startling than the discovery of the great Hittite Empire, the very existence of which had been forgotten, and which yet once contended on equal terms with Egypt on the one side, and Assyria on the other? The allusions to the Hittites in the Old Testament, which had been doubted by a skep-

tical criticism, have been shown to be fully in accordance with the facts, and their true place in history has been pointed out."

The Semitic scholar, Professor Fritz Hommel, of the University of Munich, who has given much study to the deciphering of Assyro-Babylonian and South Arabian inscriptions, says: "We have seen from the evidence of personal names, and of inscriptions also, that personalities such as those of Abraham and Melchizedek, have nothing of the nature of anachronisms about them, but rest upon traditions which had been put into writing long before the time of Moses. . . . How much further material lies still buried in the soil of Babylon, Arabia, and Egypt, with promise of new surprises and further confirmation! Let us in the meantime, in thankful acknowledgment of the Providence of God, rejoice in the treasures already brought to the surface. The contemporaneous monuments illustrating the religious and secular history of Abraham's time are indeed worth their weight in gold."

The story-teller will find descriptions of these discoveries, and many more as wonderful, in Professor Sayce's little book, *Fresh Light from the Monuments.* This small volume, written in a simple yet interesting way, will not only furnish the boys and girls with historical matter illustrative of the Bible, but it may fire their

imaginations so that they will read other books telling of these ancient peoples. Layard's *Nineveh and its Remains*, Wilkinson's or Rawlinson's volumes on *Ancient Egypt*, and Rawlinson's *Phœnicia*, cannot fail to fascinate older children both by text and pictures.

In the Beginning

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

. . . . . , ...

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

PSALM 90

BIBLE STORIES TO READ AND TELL

THE CREATION OF THE HEAVEN AND THE EARTH

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, "Let there be light:" and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, "Let the waters under the heaven be gathered together unto one place, and

let the dry land appear:"and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth:" and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open

firmament of heaven." And God created the great sea-monsters, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." And the evening and the morning were the fifth day.

And God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:" and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

GENESIS, 1

THE CREATION OF MAN

AND God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto

them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat:" and it was so.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

. . . . . .

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew:

for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

GENESIS, 1, 2

THE GARDEN OF EDEN

AND the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him." And out of the ground the Lord God

formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, "This is now bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of Man." Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed.

GENESIS, 2

GOD SPEAKS

WHO is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth?

When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

And brake up for it my decreed place, and set bars and doors,

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

It is turned as clay to the seal; and they stand as a garment.

And from the wicked their light is withholden, and the high arm shall be broken.

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Hast thou comprehended the earth in its breadth? declare if thou knowest it all.

Where is the way where light dwelleth? and as for darkness, where is the place thereof,

That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

Knowest thou it, because thou wast then born? or because the number of thy days is great?

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

Which I have reserved against the time of trouble, against the day of battle and war?

By what way is the light parted, which scattereth the east wind upon the earth?

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

. . . . . .

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

Canst thou send lightnings, that they may go, and say unto thee, Here we are?

Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

JOB, 38

A SONG OF CREATION

PRAISE ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created.

He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Praise the Lord from the earth, ye sea-monsters, and all deeps:

Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.

PSALM 148

For more about the Creation, read: "Doth Not Wisdom Cry?" Proverbs, chap. 8; "Some Songs of Creation," Job, chaps. 35–41; Psalms, 65, 104; "By Him All Things Were Made," John, chap. 1, verses 1–18; chap. 8, verse 58; and chap. 17; 1 Corinthians, chap. 8, verse 6; Ephesians, chap. 3, verse 9; Colossians, chap. 1, verses 12–23

The Lost Paradise

And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

GENESIS, 3

THE SUBTIL SERPENT

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, "Yea, hath God said, 'Ye shall not eat of every tree of the garden?'"

And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

And the serpent said unto the woman, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the

presence of the Lord God amongst the trees of the garden.

And the Lord God called unto Adam, and said unto him, "Where art thou?"

And he said, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

And he said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And the Lord God said unto the woman, "What is this that thou hast done?"

And the woman said, "The serpent beguiled me, and I did eat."

And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Unto the woman he said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'Thou shalt not eat of it:' cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:" Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

GENESIS, 3

For more about the Old Serpent read: "The Fallen Angels," Isaiah, chap. 14, verses 9–15; Luke, 10, verses 17–20; 2 Corinthians, chap. 11, verses 14–15; Jude, verse 6; "The Roaring

Lion," 1 Peter, chap. 5, verses 8–9; "The Temptation in the Wilderness," Matthew, chap. 4, verses 1–11; Luke, chap. 4, verses 1–13; "The Whole Armour of God," Ephesians, chap. 6, verses 10–18; 1 Corinthians, chap. 10, verse 13; Hebrews, chap. 4, verses 14–16; "The Punishment of that Old Serpent," Revelation, chap. 20

THE FIRST MURDERER

And Eve bare Cain, and said, "I have gotten a man from the Lord." And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire, but do thou rule over it."

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

ABEL'S SACRIFICE

And the Lord said unto Cain, "Where is Abel thy brother?"

And he said, "I know not. Am I my brother's keeper?"

And he said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

And Cain said unto the Lord, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

GENESIS, 4

For more about "Cain and Abel" read: 1 John, chap. 3, verses 10–24

THE ARK OF GOPHER WOOD

And it came to pass, when men began to multiply on the face of the earth, God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

But Noah found grace in the eyes of the Lord.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

"Make thee an ark of gopher wood. Rooms shalt thou make in the ark, and shalt pitch it within

and without with pitch. And this is the fashion which thou shalt make it of. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."

Thus did Noah; according to all that God commanded him, so did he. GENESIS, 6

For more about Noah read: "As it Was in the Days of Noe," St. Luke, chap. 17, verses 20–37; and "God Waited in the Days of Noah," 1 Peter, chap. 3, verses 18–22

THE FLOOD OF GREAT WATERS

And the Lord said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

"Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the

same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

And the flood was forty days upon the earth. And the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the

earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

GENESIS, 7

THE RAVEN AND THE DOVE

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark. And God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made. And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off. So Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, "Go forth of the ark, thou, and thy wife, and thy sons, and

thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And the Lord smelled a sweet savour; and the Lord said in his heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

GENESIS, 8

THE FIRST RAINBOW

And God spake unto Noah, and to his sons with him, saying, "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

And God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

And God said unto Noah, "This is the token of

the covenant, which I have established between me and all flesh that is upon the earth."

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah, and of them was the whole earth overspread.

GENESIS, 9

Read also: "Man's Place in Nature," Genesis, chap. 9, verses 1–7; "The Curse of Ham," Genesis, chap. 9, verses 20–29

THE TOWER OF BABEL

AND the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, "Go to, let us make brick, and burn them throughly." And they had brick for stone, and slime had they for morter. And they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

And the Lord came down to see the city and the tower, which the children of men builded. And

the Lord said, "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."

So the Lord scattered them abroad from thence upon the face of all the earth. And they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

GENESIS, 11

Read also about: "Jubal and Tubal-Cain," Genesis, chap. 4, verses 20–22; "Enoch and Methuselah," Genesis, chap. 5, verses 18–27; "Nimrod the Mighty Hunter," Genesis, chap. 10, verses 8–12

Abraham the Friend of God

And he believed in the Lord; and he counted it to him for righteousness.

GENESIS, 15

"I WILL MAKE OF THEE A GREAT NATION"

TERAH begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai. She had no child.

And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came unto Haran and dwelt there.

Now the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

So Abram departed, as the Lord had spoken unto him; and Lot went with him. And Abram

was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, "Unto thy seed will I give this land:" and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east. And there he builded an altar unto the Lord, and called upon the name of the Lord.

GENESIS, 11, 12

For more about this promise to Abraham read: "The Light of the World," St. John, chap. 8, verses 12–59

THE BATTLE OF THE FOUR KINGS WITH FIVE

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain fo Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also

brought again his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

GENESIS, 14

Read "How Lot Came to Dwell in Sodom," Genesis, chap. 13

THE PRIEST OF THE MOST HIGH GOD

AND Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand." And he gave him tithes of all.

And the king of Sodom said unto Abram, "Give me the persons, and take the goods to thyself."

And Abram said to the king of Sodom, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, 'I have made Abram

rich.' Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion."

GENESIS, 14

For more about Melchizedek read: "This Melchizedek," Psalm 110, and Hebrews, chaps. 5 and 6, verse 20, chap. 7, verses 1–4

ABRAHAM'S EXCEEDING GREAT REWARD

AFTER these things the word of the Lord came unto Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

And Abram said, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" And Abram said, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir."

And, behold, the word of the Lord came unto him, saying, "This shall not be thine heir; but thine own son shall be thine heir."

And he brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them;" and he said unto him, "so shall thy seed be."

And he believed in the Lord; and he counted it to him for righteousness.

GENESIS, 15

Read also "By Faith," Hebrews, chap. 11; "Why Abram Was Called Abraham," Genesis, chap. 17, verses 1–8

"NAY, BUT THOU DIDST LAUGH"

AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, "My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant."

And they said, "So do, as thou hast said."

And Abraham hastened into the tent unto Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young

man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him, "Where is Sarah thy wife?" And he said, "Behold, in the tent." And he said, "I will certainly return unto thee, and, lo, Sarah thy wife shall have a son."

And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; therefore Sarah laughed within herself.

And the Lord said unto Abraham, "Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?' Is anything too hard for the Lord? At the time appointed I will return unto thee, and Sarah shall have a son."

Then Sarah denied, saying, "I laughed not;" for she was afraid.

And he said, "Nay, but thou didst laugh."

GENESIS, 18

THE CURSE OF SODOM AND GOMORRAH

AND the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the Lord said, "Shall I hide from Abra-

ham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth, shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?"

And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

And Abraham answered and said, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?" And he said, "If I find there forty and five, I will not destroy it?"

And he spake unto him yet again, and said, "Peradventure there shall be forty found there." And he said, "I will not do it for forty's sake."

And he said unto him, "Oh let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there." And he said, "I will not do it, if I find thirty there."

And he said, "Behold now, I have taken upon me to speak unto the Lord. Peradventure there shall be twenty found there." And he said, "I will not destroy it for twenty's sake."

And he said, "Oh let not the Lord be angry, and I will speak yet but this once. Peradventure ten shall be found there." And he said, "I will not destroy it for ten's sake."

And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

GENESIS, 18

WHY LOT'S WIFE BECAME A PILLAR OF SALT

And the two angels came to Sodom at even; and Lot sat in the gate of Sodom. And Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.

And he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways."

And they said, "Nay; but we will abide in the street all night."

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

And the men said unto Lot, "Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

And Lot went out, and spake unto his sons in law, which married his daughters, and said, "Up, get you out of this place; for the Lord will destroy this city." But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him. And they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

And Lot said unto them, "Oh, not so, my Lord. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city is near to flee unto, and it is a little one. Oh, let me escape thither, (is it not a little one?) and my soul shall live."

And he said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither." Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

GENESIS, 19

GOD WILL PROVIDE HIMSELF A LAMB

AND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that

was born unto him, whom Sarah bare to him, Isaac (Laughter). And the child grew.

And it came to pass after these things, that God did prove Abraham, and said unto him, "Abraham:" and he said, "Behold, here I am." And he said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Here am I, my son." And he said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" And

Abraham said, "My son, God will provide himself a lamb for a burnt offering:" so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham:" and he said, "Here am I."

And he said, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Jehovah-jireh (that is Jehovah will see, or provide): as it is said to this day, "In the mount of the Lord it shall be seen."

And the angel of the Lord called unto Abraham out of heaven the second time, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not with-

held thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

GENESIS, 21, 22

Read "The Little Ishmael Who Became an Archer," Genesis, chap. 16; and chap. 21, verses 9–20. Read also "How Abraham Bought the Cave of Machpelah," chap. 23

THE SEARCH FOR ISAAC'S BRIDE

AND Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, "Put, I pray thee, thy hand under my thigh. And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."

And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land. Must I needs bring thy son again unto the land from whence thou camest?"

And Abraham said unto him, "Beware thou that thou bring not my son thither again.

"The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land,' he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath. Only bring not my son thither again."

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand. And he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, "O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abra-

ham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water. And let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink;' and she shall say, 'Drink, and I will give thy camels drink also:' let the same be she that thou has appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master."

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, "Let me, I pray thee, drink a little water of thy pitcher."

And she said, "Drink, my lord." And she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking."

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, and said, "Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?"

And she said unto him, "I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor." She said moreover unto him, "We have both straw and provender enough, and room to lodge in."

And the man bowed down his head, and worshipped the Lord. And he said, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth. I being in the way, the Lord led me to the house of my master's brethren."

And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban. And Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the well. And he said, "Come in, thou blessed of the Lord. Wherefore standest thou

without? for I have prepared the house, and room for the camels."

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on."

And he said, "I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

"And Sarah my master's wife bare a son to my master when she was old. And unto him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell. But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.'

"And I said unto my master, 'Peradventure the woman will not follow me.' And he said unto me, 'The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred;

and if they give not thee one, thou shalt be clear from my oath.'

"And I came this day unto the well, and said, 'O Lord God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, "Give me, I pray thee, a little water of thy pitcher to drink:" and she say to me, "Both drink thou, and I will also draw for thy camels:" let the same be the woman whom the Lord hath appointed out for my master's son.'

"And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said, unto her, 'Let me drink, I pray thee.' And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also.' So I drank, and she made the camels drink also.

"And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him.' And I put the earring upon her face, and the bracelets upon her hands.

"And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

"And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said, "The thing proceedeth from the Lord. We cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

And it came to pass, that, when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth.

And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night.

And they rose up in the morning, and he said, "Send me away unto my master."

And her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go."

And he said unto them, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."

And they said, "We will call the damsel, and inquire at her mouth." And they called Rebekah,

and said unto her, "Wilt thou go with this man?" And she said, "I will go."

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, "Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man. And the servant took Rebekah, and went his way.

And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide. And he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, "What man is this that walketh in the field to meet us?" And the servant had said, "It is my master." Therefore she took a vail, and covered herself.

And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. And Isaac was comforted after his mother's death.

GENESIS, 24

Jacob and Esau, Isaac's Sons

He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

NUMBERS, 24

HOW ESAU THE ELDER BROTHER DESPISED HIS BIRTHRIGHT

And the boys grew. And Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage. And Esau came from the field, and he was faint. And Esau said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint:" therefore was his name called Edom (meaning Red).

And Jacob said, "Sell me this day thy birthright."

And Esau said, "Behold, I am at the point to die: and what profit shall this birthright do to me?"

And Jacob said, "Swear to me this day;" and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and

Bashemath the daughter of Elon the Hittite: which were a grief of mind unto Isaac and to Rebekah. GENESIS, 25, 26

THE STOLEN BLESSING

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, "My son:" and he said unto him, "Behold, here am I."

And he said, "Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, "Behold, I heard thy father speak unto Esau thy brother, saying, 'Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.' Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such

as he loveth. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

And Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

And his mother said unto him, "Upon me be thy curse, my son. Only obey my voice, and go fetch me them."

And he went, and fetched, and brought them to his mother. And his mother made savoury meat, such as his father loved.

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, "My father:" and he said, "Here am I; who art thou, my son?"

And Jacob said unto his father, "I am Esau thy firstborn. I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

And Isaac said unto his son, "How is it that

thou hast found it so quickly, my son?" And he said, "Because the Lord thy God brought it to me."

And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." And Jacob went near unto Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, "Art thou my very son Esau?" And he said, "I am." And he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee." And he brought it near to him, and he did eat. And he brought him wine, and he drank.

And his father Isaac said unto him, "Come near now, and kiss me, my son." And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, "See, the smell of my son is as the smell of a field which the Lord hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee."

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that thy soul may bless me."

And Isaac his father said unto him, "Who art thou?" And he said, "I am thy son, thy firstborn Esau."

And Isaac trembled very exceedingly, and said, "Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed."

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, "Bless me, even me also, O my father."

And he said, "Thy brother came with subtilty, and hath taken away thy blessing."

And he said, "Is not he rightly named Jacob (one that supplants)? for he hath supplanted me these two times. He took away my birthright; and, behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?"

And Isaac answered and said unto Esau, "Be-

hold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him. And what shall I do now unto thee, my son?"

And Esau said unto his father, "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother. And it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran, and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he

forget that which thou hast done to him. Then I will send, and fetch thee from thence. Why should I be deprived also of you both in one day?"

GENESIS, 27

THE VISION OF JACOB'S LADDER

AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set. And he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will

not leave thee, until I have done that which I have spoken to thee of."

And Jacob awaked out of his sleep, and he said, "Surely the Lord is in this place; and I knew it not." And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el (that is the House of God): but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone, which I have set for a pillar, shall be God's house. And of all that thou shalt give me I will surely give the tenth unto thee."

GENESIS, 28

For more about Jacob, read "How Jacob Obeyed," Genesis, chap. 28, verses 1–10; "How Jacob Won Rachel," chap. 29; "How Jacob Met Esau," chap. 32, verses 1–23 and chap. 33; "Why Jacob Was Called Israel," chap. 32, verses 24–32; "How Jacob Destroyed the Idols," chap. 35, verses 1–15

Jacob's twelve Sons

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)

GENESIS, 49

JOSEPH'S DREAMS

JOSEPH, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, "Hear, I pray you, this dream which I have dreamed. For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf."

And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, "Behold, I have dreamed

a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." And he told it to his father, and to his brethren.

And his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

And his brethren envied him; but his father observed the saying.

GENESIS, 37

HOW JOSEPH WAS SOLD INTO EGYPT

AND his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, "Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them." And he said to him, "Here am I."

And he said to him, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, "Behold, this dreamer cometh. Come now therefore,

and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him.' And we shall see what will become of his dreams."

And Reuben heard it, and he delivered him out of their hands; and said, "Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him;" that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him. And they took him, and cast him into a pit. And the pit was empty, there was no water in it.

And they sat down to eat bread. And they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh." And his brethren were content.

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty

pieces of silver. And they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, "The child is not; and I, whither shall I go?"

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. And they sent the coat of many colours, and they brought it to their father; and said, "This have we found. Know now whether it be thy son's coat or no."

And he knew it, and said, "It is my son's coat. An evil beast hath devoured him. Joseph is without doubt rent in pieces."

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, "For I will go down into the grave unto my son mourning." Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

GENESIS, 37

HOW PHARAOH'S BUTLER AND PHARAOH'S BAKER DREAMED DREAMS

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither.

. . . . . .

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the

captain of the guard charged Joseph with them, and he served them. And they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore look ye so sadly to day?"

And they said unto him, "We have dreamed a dream, and there is no interpreter of it."

And Joseph said unto them, "Do not interpretations belong to God? tell me them, I pray you."

And the chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me. And in the vine were three branches. And it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand. And I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

And Joseph said unto him, "This is the interpretation of it. The three branches are three days.

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place. And thou shalt deliver Pharoah's cup into his hand, after the former manner when thou wast his butler.

"But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stolen away out of the land of the Hebrews. And here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Joseph, "I also was in my dream, and, behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head."

And Joseph answered and said, "This is the interpretation thereof. The three baskets are three days. Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants. And he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his

butlership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker; as Joseph had interpreted to them.

Yet did not the chief butler remember Joseph, but forgat him.

GENESIS, 39, 40

HOW PHARAOH DREAMED A DREAM

AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time. And, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all

the magicians of Egypt, and all the wise men thereof. And Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. And he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it. And I have heard say of thee, that thou canst understand a dream to interpret it."

And Joseph answered Pharaoh, saying, "It is not in me. God shall give Pharaoh an answer of peace."

And Pharaoh said unto Joseph, "In my dream,

behold, I stood upon the bank of the river. And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow. And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness. And the lean and the ill favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

"And I saw in my dream, and, behold, seven ears came up in one stalk, full and good. And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them. And the thin ears devoured the seven good ears. And I told this unto the magicians; but there was none that could declare it to me."

And Joseph said unto Pharaoh, "The dream of Pharaoh is one. God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

"This is the thing which I have spoken unto Pharaoh. What God is about to do he sheweth unto Pharaoh. Behold, there come seven years

JOSEPH BEFORE PHARAOH

of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

"And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

"Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine." GENESIS, 41

THE MIGHTY RULER OF EGYPT

AND the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, "Can we

find such a one as this is, a man in whom the Spirit of God is?"

And Pharaoh said unto Joseph, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled. Only in the throne will I be greater than thou." And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt."

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had. And they cried before him, "Bow the knee:" and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." And Pharaoh gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls. And he gathered up

all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities. The food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do."

And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

GENESIS, 41

HIS BRETHREN BOW DOWN TO JOSEPH

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another? Behold, I have heard that

there is corn in Egypt. Get you down thither, and buy for us from thence; that we may live, and not die."

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him."

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food."

And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies; to see the nakedness of the land ye are come."

And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies."

And he said unto them, "Nay, but to see the nakedness of the land ye are come."

And they said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

And Joseph said unto them, "That is it that I spake unto you, saying, 'Ye are spies.' Hereby ye shall be proved. By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you. Or else by the life of Pharaoh surely ye are spies."

And he put them all together into ward three days.

And Joseph said unto them the third day, "This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison. Go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so.

And they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

And Reuben answered them saying, "Spake I not unto you, saying, 'Do not sin against the

child;' and ye would not hear? therefore, behold, also his blood is required."

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, "My money is restored; and, lo, it is even in my sack." And their heart failed them, and they were afraid, saying one to another, "What is this that God hath done unto us?"

GENESIS, 42

THE STRANGE MONEY IN THE MOUTHS OF THE SACKS

AND they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying: —

"The man, who is the lord of the land, spake roughly to us, and took us for spies of the country; and we said unto him, 'We are true men; we are no spies. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' And the man, the lord of the country, said unto us, 'Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone. And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.'"

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack. And when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, "Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me."

And Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee. Deliver him into my hand, and I will bring him to thee again."

And he said, "My son shall not go down with you; for his brother is dead, and he is left alone. If mischief befall him by the way in the which ye

go, then shall ye bring down my gray hairs with sorrow to the grave."

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, "Go again, buy us a little food."

And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'"

And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

And they said, "The man asked us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the tenor of these words. Could we certainly know that he would say, 'Bring your brother down'?"

And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me

bear the blame for ever. For except we had lingered, surely now we had returned this second time."

And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds. And take double money in your hand. And the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

GENESIS, 42, 43

HOW BENJAMIN WENT DOWN INTO EGYPT

AND the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring these men home, and slay, and make ready; for these men shall dine with me at noon."

And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, "O sir, we came indeed down at the first time to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food. We cannot tell who put our money in our sacks."

And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks. I had your money." And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?"

And they answered, "Thy servant our father is in good health, he is yet alive." And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son."

And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, "Set on bread."

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them

from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

GENESIS, 43

THE SILVER CUP IN THE CORN

AND he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.'"

And he overtook them, and he spake unto them these same words.

And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we

brought again unto thee out of the land of Canaan. How then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

And he said, "Now also let it be according unto your words. He with whom it is found shall be my servant; and ye shall be blameless."

Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

And Joseph said unto them, "What deed is this that ye have done? wot ye not that such a man as I can certainly divine?"

And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's servants, both we, and he also with whom the cup is found."

And he said, "God forbid that I should do so. But the man in whose hand the cup is found, he

shall be my servant; and as for you, get you up in peace unto your father."

Then Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

"My lord asked his servants, saying, 'Have ye a father, or a brother?' And we said unto my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.' And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' And we said unto my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.' And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'

"And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, 'Go again, and buy us a little food.' And we said, 'We cannot go down. If our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.'

"And thy servant my father said unto us, 'Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if ye

take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.'

"Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.'

"Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

GENESIS, 44

"I AM JOSEPH YOUR BROTHER WHOM YOU SOLD INTO EGYPT"

THEN Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, "I am Joseph. Doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

"Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are

five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.'

"And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

GENESIS, 45

Read also "How Jacob Met Pharaoh," Genesis, chap. 45, verses 16–28, also chaps. 46 and 47. Read too, "Why Joseph's Ten Brothers Were Afraid," Genesis, chap. 50; and "Moses' Blessing," Deuteronomy, chap. 33, verses 12–17

In Egyptian Bondage

And the Lord said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years.

"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

GENESIS, 15

THE HOUSE OF BONDAGE

And Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all

manner of service in the field: all their service, wherein they made them serve, was with rigour.

EXODUS, 1

MOSES IN THE ARK OF BULRUSHES

AND Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side. And when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."

Then said his sister to Pharaoh's daughter, "Shall I go and call to thee a nurse of the Hebrew

THE FINDING OF MOSES

women, that she may nurse the child for thee?" And Pharaoh's daughter said to her, "Go."

And the maid went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, "Because I drew him out of the water."

EXODUS, 1, 2

Read also, "Why Moses Fled from Egypt," Exodus, chap. 2, verses 11–25, and Acts, chap. 7

MOSES AND THE BURNING BUSH

AND it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father in law, the priest of Midian. And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel

of the Lord appeared unto him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I."

And he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face; for he was afraid to look upon God.

And the Lord said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

"Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen

the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And he said, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

And Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you;' and they shall say to me, 'What is his name?' what shall I say unto them?"

And God said unto Moses, "I AM THAT I AM." And he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

"Go, and gather the elders of Israel together, and say unto them, 'The Lord God of your fa-

thers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.'

"And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, 'The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.'

"And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

"And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. But every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

EXODUS, 2, 3

THE ROD THAT BECAME A SERPENT

And Moses answered and said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, 'The Lord hath not appeared unto thee.'"

And the Lord said unto him, "What is that in thine hand?" And he said, "A rod." And he said, "Cast it on the ground." And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, "Put forth thine hand, and take it by the tail." And he put forth his hand, and caught it, and it became a rod in his hand: "That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."

And the Lord said furthermore unto him, "Put now thine hand into thy bosom." And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, "Put thine hand into thy bosom again." And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither

hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

And Moses said unto the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue."

And the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

And he said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

And the anger of the Lord was kindled against Moses, and he said, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

And Moses went and returned to Jethro his

father in law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive." And Jethro said to Moses, "Go in peace."

And the Lord said unto Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life." And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt.

And the Lord said to Aaron, "Go into the wilderness to meet Moses." And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed. And when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

EXODUS, 4

BRICKS WITHOUT STRAW

And afterward Moses and Aaron went in, and told Pharaoh, "Thus saith the Lord God of Israel, 'Let my people go, that they may hold a feast unto me in the wilderness.'" And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

And they said, "The God of the Hebrews hath met with us. Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword." And the king of Egypt said unto them, "Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens." And Pharaoh said, "Behold, the people of the land now are many, and ye make them rest from their burdens."

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, "Ye shall no more give the people straw to make brick, as heretofore. Let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof. For they be idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let there more work be laid upon the men, that they

may labour therein; and let them not regard vain words."

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, "Thus saith Pharaoh, 'I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.'"

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, "Fulfil your works, your daily tasks, as when there was straw." And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?"

Then the officers of the children of Israel came and cried unto Pharaoh, saying, "Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, 'Make brick:' and, behold, thy servants are beaten; but the fault is in thine own people."

But he said, "Ye are idle, ye are idle: therefore ye say, 'Let us go and do sacrifice to the Lord.' Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks."

And the officers of the children of Israel did see that they were in evil case, after it was said, "Ye shall not minish ought from your bricks of your daily task." And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh. And they said unto them, "The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

EXODUS, 5

GOD TELLS HIS NAME TO MOSES

AND Moses returned unto the Lord, and said, "Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

Then the Lord said unto Moses, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."

And God spake unto Moses, and said unto him, "I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name THE ETERNAL was I not known to them.

"And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.

"'And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.'"

EXODUS, 5, 6

The ten Plagues of Egypt

Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

In the daytime also he led them with a cloud, and all the night with a light of fire.

PSALM 78

THE RODS OF THE EGYPTIAN MAGICIANS

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And the Lord spake unto Moses, saying, "Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land."

And Moses spake before the Lord, saying, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?"

And the Lord said unto Moses, "See, I have made thee as God to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children

of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord spake unto Moses and unto Aaron, saying, "When Pharaoh shall speak unto you, saying, 'Shew a miracle for you:' then thou shalt say unto Aaron, 'Take thy rod, and cast it before Pharaoh, and it shall become a serpent.'"

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said.

EXODUS, 6, 7

THE FIRST PLAGUE — THE RIVER OF BLOOD

And the Lord said unto Moses, "Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

"And thou shalt say unto him, 'The Lord God of the Hebrews hath sent me unto thee, saying, "Let my people go, that they may serve me in the wilderness:" and, behold, hitherto thou wouldest not hear. Thus saith the Lord, "In this thou shalt know that I am the Lord:" behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.'"

And the Lord spake unto Moses, "Say unto Aaron, 'Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.'"

And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also.

And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

And seven days were fulfilled, after that the Lord had smitten the river.

EXODUS, 7

THE SECOND PLAGUE — THE SCOURGE OF FROGS

AND the Lord spake unto Moses, "Go unto Pharaoh, and say unto him, 'Thus saith the Lord, "Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. And the river shall

bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.'"'"

And the Lord spake unto Moses, "Say unto Aaron, 'Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.'"

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, "Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord."

And Moses said unto Pharaoh, "Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?" And he said, "To morrow." And he said, "Be it according to thy word: that thou mayest know that there is none like unto the Lord our

God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

EXODUS, 8

THE THIRD PLAGUE — THE LICE

AND the Lord said unto Moses, "Say unto Aaron, 'Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.'"

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not. So there were lice upon man, and upon beast.

Then the magicians said unto Pharaoh, "This is the finger of God." And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

EXODUS, 8

THE FOURTH PLAGUE — THE SWARMS OF FLIES

AND the Lord said unto Moses, "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, 'Thus saith the Lord, "Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be."'"

And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt. The land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

And Moses said, "It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God. Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us."

And Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away. Intreat for me."

And Moses said, "Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord."

And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

And Pharaoh hardened his heart at this time also, neither would he let the people go.

EXODUS, 8

THE FIFTH PLAGUE — THE GRIEVOUS MURRAIN

THEN the Lord said unto Moses, "Go in unto Pharaoh, and tell him, 'Thus saith the Lord God of the Hebrews, "Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel."'"

And the Lord appointed a set time, saying, "To morrow the Lord shall do this thing in the land." And the Lord did that thing on the morrow, and all the cattle of Egypt died. But of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

EXODUS, 9

THE SIXTH PLAGUE — THE BOILS ON MAN AND BEAST

And the Lord said unto Moses and unto Aaron, "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt."

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

Exodus, 9

THE SEVENTH PLAGUE — THE HAIL AND FIRE

And the Lord said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him, 'Thus saith the Lord God of the Hebrews, "Let my people go, that they may serve me.

For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

"'"And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?

"'"Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."'"

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, "Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon

beast, and upon every herb of the field, throughout the land of Egypt."

And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, "I have sinned this time. The Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."

And Moses said unto him, "As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God."

And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. But the wheat and the rie were not smitten: for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

EXODUS, 9

THE EIGHTH PLAGUE — THE LOCUSTS THAT COVERED THE LAND

AND the Lord said unto Moses, "Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord."

And Moses and Aaron came in unto Pharaoh, and said unto him, "Thus saith the Lord God of

the Hebrews, 'How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast. And they shall cover the face of the earth, that one cannot be able to see the earth. And they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day.'" And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, "How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?"

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, "Go, serve the Lord your God: but who are they that shall go?" And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord." And he said unto them, "Let the Lord be so with you, as I will let you go, and your little ones: look to it;

for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire." And they were driven out from Pharaoh's presence.

And the Lord said unto Moses, "Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt. Very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left. And there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only."

And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

EXODUS, 10

THE NINTH PLAGUE — DARKNESS THAT MIGHT BE FELT

AND the Lord said unto Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days. But all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you." And Moses said, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for

thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither."

But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

And Moses said, "Thou hast spoken well, I will see thy face again no more."

. . . . . .

And Moses said, "Thus saith the Lord, 'About midnight will I go out into the midst of Egypt. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

"'But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

"'And all these thy servants shall come down unto me, and bow down themselves unto me, saying, "Get thee out, and all the people that follow thee:" and after that I will go out.'" And he went out from Pharaoh in a great anger.

And the Lord said unto Moses, "Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt." And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

EXODUS, 10, 11

THE BLOOD OF THE LAMB THAT WAS SLAIN

THEN Moses called for all the elders of Israel, and said unto them, "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

"For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

"And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land

which the Lord will give you, according as he hath promised, that ye shall keep this service.

"And it shall come to pass, when your children shall say unto you, 'What mean ye by this service?' That ye shall say, 'It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.'"

And the people bowed the head and worshipped.

And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

EXODUS, 12

Other beautiful stories about the Lamb are, "As a Lamb to the Slaughter," Isaiah, chap. 53; "Behold the Lamb of God," John, chap. 1; "Worthy is the Lamb," Revelation, chap. 5

THE TENTH PLAGUE — THE DEATH OF THE FIRSTBORN

AND it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, "We be all dead men."

And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel,

who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

EXODUS, 12

THE PILLAR OF CLOUD, AND THE PILLAR OF FIRE

AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, "Lest peradventure the people repent when they see war, and they return to Egypt:" but God led the people about, through the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by

night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

EXODUS, 13

HOW PHARAOH'S HORSES AND CHARIOTS WERE CAST INTO THE RED SEA

AND the Lord spake unto Moses, saying, "Speak unto the children of Israel, that they turn and encamp by the sea. For Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.' And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord." And they did so.

And it was told the king of Egypt that the people fled. And the heart of Pharaoh and of his servants was turned against the people, and they said, "Why have we done this, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

And the Lord hardened the heart of Pharaoh

king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

And Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

And the Lord said unto Moses, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and

divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen."

And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground. And the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the

pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."

And the Lord said unto Moses, "Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."

And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

EXODUS, 14

THE SONG OF TRIUMPH

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying,

"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

"The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

"The Lord is a man of war: the Lord is his name.

"Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

"The depths have covered them: they sank into the bottom as a stone.

"Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

"And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

"And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

"The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.'

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

"Thou stretchedst out thy right hand, the earth swallowed them.

"Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

"The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

"Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

"Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

"The Lord shall reign for ever and ever."

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

EXODUS, 15

Forty Years in the Wilderness

They wandered in the wilderness in a solitary way; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

PSALM 107

THE ANGELS' FOOD

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Then said the Lord unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

And Moses and Aaron said unto all the children of Israel, "At even, then ye shall know that the Lord hath brought you out from the land of

Egypt. And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?"

And Moses said, "This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord."

And Moses spake unto Aaron, "Say unto all the congregation of the children of Israel, 'Come near before the Lord: for he hath heard your murmurings.'" And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spake unto Moses, saying, "I have heard the murmurings of the children of Israel: speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.'"

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round

thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, "It is manna:" for they wist not what it was.

And Moses said unto them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, 'Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.'"

And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

And Moses said, "Let no man leave of it till the morning." Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating. And when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, "This is that which the Lord hath said. To morrow is the rest of the holy sabbath unto the Lord. Bake

that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, "Eat that to day; for to day is a sabbath unto the Lord. To day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none."

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." So the people rested on the seventh day.

And the house of Israel called the name thereof "Manna." And it was like coriander seed, white; and the taste of it was like wafers made with honey.

And Moses said, "This is the thing which the Lord commandeth, 'Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.'"

And Moses said unto Aaron, "Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations." As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

EXODUS, 16

WRITTEN WITH THE FINGER OF GOD

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

. . . . . .

And the Lord said unto Moses, "Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him."

Then went up Moses, and Aaron, Nadab, and

Abihu, and seventy of the elders of Israel. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

And the Lord said unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, "Tarry ye here for us, until we come again unto you. And, behold, Aaron and Hur are with you. If any man have any matters to do, let him come unto them."

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days. And the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

. . . . . .

MOSES AND THE TABLES OF STONE

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

EXODUS, 19, 24, 31

Read also, about "The Bitter Waters," Exodus, chap. 15, verses 22–27; and about "The Battle with Amalek," Exodus, chap. 17; and "Why all the People Trembled," Exodus, chap. 19

THE TEN COMMANDMENTS

AND God spake all these words, saying, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

EXODUS, 20

A FEW OF THE MANY LAWS GOD GAVE ISRAEL

HEAR, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

DEUTERONOMY, 6

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

DEUTERONOMY, 12

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

LEVITICUS, 26

Neither lie one to another.

LEVITICUS, 19

Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

LEVITICUS, 19

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

EXODUS, 23

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.

DEUTERONOMY, 24

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

DEUTERONOMY, 25

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

LEVITICUS, 19

Thou shalt not follow a multitude to do evil.

EXODUS, 23

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

LEVITICUS, 19

Thou shalt not defraud thy neighbour, neither rob him.

LEVITICUS, 19

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

DEUTERONOMY, 24

Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

LEVITICUS, 19

Thou shalt not go up and down as a talebearer among thy people.

LEVITICUS, 19

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

DEUTERONOMY, 15

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it. It shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again. It shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward. It shall be for the stranger, for the fatherless, and for the widow.

DEUTERONOMY, 24

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

DEUTERONOMY, 15

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

DEUTERONOMY, 23

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young. But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

DEUTERONOMY, 22

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them

down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

DEUTERONOMY, 20

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

DEUTERONOMY, 22

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

EXODUS, 23

Thou shalt not hate thy brother in thine heart.

Thou shalt not avenge, nor bear any grudge against the children of thy people.

But thou shalt love thy neighbour as thyself: I am the Lord.

LEVITICUS, 19

Read "The Sermon on the Mount," Matthew, chap. 5 and chaps. 6, 7; and "The Two Commandments," Matthew, chap. 22, verses 34–40, Mark, chap. 12, verses 28–34; also, "The Rich Young Man," Mark, chap. 10, verses 17–31; and "The Greatest of These," 1 Corinthians, chap. 13

THE GOLDEN CALF

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

And Aaron said unto them, "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me."

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, "These be

thy gods, O Israel, which brought thee up out of the land of Egypt." And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, "To morrow is a feast to the Lord."

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, 'These be thy gods, O Israel, which have brought thee up out of the land of Egypt.'"

And the Lord said unto Moses, "I have seen this people, and, behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

And Moses besought the Lord his God, and said, "Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, 'For mischief did he bring them

out, to slay them in the mountains, and to consume them from the face of the earth?' Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.'"

And the Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand. The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said unto Moses, "There is a noise of war in the camp." And he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath

the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them?"

And Aaron said, "Let not the anger of my lord wax hot. Thou knowest the people, that they are set on mischief. For they said unto me, 'Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' And I said unto them, 'Whosoever hath any gold, let them break it off.' So they gave it me: then I cast it into the fire, and there came out this calf."

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) then Moses stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me." And all the sons of Levi gathered themselves together unto him.

And he said unto them, "Thus saith the Lord God of Israel, 'Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.'"

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, "Consecrate yourselves to day to the Lord, even every man upon his son, and upon his brother, that he may bestow upon you a blessing this day."

And it came to pass on the morrow, that Moses said unto the people, "Ye have sinned a great sin. And now I will go up unto the Lord; peradventure I shall make an atonement for your sin."

And Moses returned unto the Lord, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written."

And the Lord said unto Moses, "Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them."

And the Lord plagued the people, because they had made the calf, which Aaron made.

EXODUS, 32

For about "The Vail on Moses' Face," see Exodus, chaps. 33, 34, also 2 Corinthians, chap. 3

THE GRAPES OF ESHCOL

And the Lord spake unto Moses, saying, "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.

And Moses sent them to spy out the land of Canaan, and said unto them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Now the time was the time of the firstripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where the children of Anak were.

And they came unto the brook of Eshcol, and

cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, (that is a cluster) because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after forty days.

NUMBERS, 13

Read these stories also, "How They Built the Tabernacle," Exodus, chaps. 35–40; Numbers, chap. 9, verses 15–23; "The Camp Blessing," Numbers, chap. 6, verses 22–27; "What Great Feast Days They Were to Keep," Leviticus, 23; "The Coming of the Quails," Numbers, chap. 11; "The Punishment of Miriam," Numbers, chap. 12

THE GIANTS, THE SONS OF ANAK

AND they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great. And moreover we saw the children of Anak there. The Amalekites dwell in the land

of the south. And the Hittites, and the Jebusites, and the Amorites, dwell in the mountains. And the Canaanites dwell by the sea, and by the coast of Jordan."

And Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

But the men that went up with him said, "We be not able to go up against the people; for they are stronger than we."

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak. And we were in our own sight as grasshoppers, and so we were in their sight."

NUMBERS, 13

HOW THE PEOPLE REPROACHED GOD AND WERE PUNISHED

AND all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, "Would God that we had died in

the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" And they said one to another, "Let us make a captain, and let us return into Egypt."

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes. And they spake unto all the company of the children of Israel, saying, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not."

But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said unto Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have

shewed among them? I will smite them with the pestilençe, and disinherit them, and will make of thee a greater nation and mightier than they."

And Moses said unto the Lord, "Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

"Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 'Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.'

"And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, 'The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.'

"Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

And the Lord said, "I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord.

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. To morrow turn you, and get you into the wilderness by the way of the Red sea."

And the Lord spake unto Moses and unto Aaron, saying, "How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, 'As truly as I live,' saith the Lord, 'as ye have spoken in mine ears, so will I do to you. Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son

of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.'"

NUMBERS, 14

Read "What Happened to the Men Who Brought the False Report," Numbers, chap. 14, verses 36–45; also "The Strange Fire," Leviticus, chap. 10, verses 1–7; "How the Earth Swallowed Korah and his Men," Numbers, chap, 16; and chap. 26, verses 9–11; "How Aaron's Rod Grew Almonds," Numbers, chap. 17

HOW MOSES DISOBEYED GOD

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses, and spake, saying, "Would God that we had died when our brethren died before the Lord! And why have ye

brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock. So thou shalt give the congregation and their beasts drink."

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, "Hear now, ye rebels; must we fetch you water out of this rock?"

And Moses lifted up his hand, and with his rod he smote the rock twice. And the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, "Because ye believed me not, to sanctify me in

the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

NUMBERS, 20

For stories about "The Rock" read: "He Is the Rock," Deuteronomy, chap. 32; "The House on the Rock," Matthew, chap. 7, verses 24–29; "The Rock of Ages," Matthew, chap. 16, verses 13–20; and chap. 18, verses 18–20, 1 Peter, chap. 2; "The Spiritual Rock," 1 Corinthians, chap. 10, verses 1–6

THE FIERY SERPENTS

AND they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that

he take away the serpents from us." And Moses prayed for the people.

And the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live."

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

NUMBERS, 21

For more about the Brazen Serpent, read: "What Happened to the Serpent," 2 Kings, chap. 18, verses 1–6; also, "As Moses Lifted up the Serpent," John, chap. 3, verses 14–21

BALAAM'S ASS THAT SPOKE

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field."

And Balak the son of Zippor was king of the

Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, "Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me. Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land. For I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." And the princes of Moab abode with Balaam.

And God came unto Balaam, and said, "What men are these with thee?"

And Balaam said unto God, "Balak the son of Zippor, king of Moab, hath sent unto me, saying, 'Behold, there is a people come out of Egypt, which covereth the face of the earth. Come now, curse me them. Peradventure I shall be able to overcome them, and drive them out.'"

And God said unto Balaam, "Thou shalt not

go with them; thou shalt not curse the people: for they are blessed."

And Balaam rose up in the morning, and said unto the princes of Balak, "Get you into your land: for the Lord refuseth to give me leave to go with you." And the princes of Moab rose up, and they went unto Balak, and said, "Balaam refuseth to come with us."

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, "Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me. Come therefore, I pray thee, curse me this people.'"

And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more."

And God came unto Balaam at night, and said unto him, "If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do."

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And God's anger was kindled because he went. And the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand. And the ass turned aside out of the way, and went into the field. And Balaam smote the ass, to turn her into the way.

But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

And the Lord opened the mouth of the ass, and she said unto Balaam, "What have I done unto thee, that thou hast smitten me these three times?" And Balaam said unto the ass, "Because thou hast mocked me. I would there were a sword in mine hand, for now would I kill thee." And the ass said unto Balaam, "Am not I thine ass, upon which thou hast ridden ever since I was

thine unto this day? was I ever wont to do so unto thee?" And he said, "Nay."

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him, "Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the ass saw me, and turned from me these three times. Unless she had turned from me, surely now also I had slain thee, and saved her alive."

And Balaam said unto the angel of the Lord, "I have sinned; for I knew not that thou stoodest in the way against me. Now therefore, if it displease thee, I will get me back again."

And the angel of the Lord said unto Balaam, "Go with the men: but only the word that I shall speak unto thee, that thou shalt speak." So Balaam went with the princes of Balak.

NUMBERS, 22

For other stories about Balaam, read: "How Balaam Was Called to Curse Israel," Numbers, chap. 22, verses 36–41, and chaps. 23 and 24; also "What Happened to Balaam," Numbers, chap. 31, verses 1–8

SOME OF THE WORDS MOSES SPAKE TO THE CHILDREN OF ISRAEL

TAKE ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire:

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

. . . . . .

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

. . . . . .

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

. . . . . .

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou: and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.

Neither shalt thou make marriages with them;

thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods. So will the anger of the Lord be kindled against you, and destroy thee suddenly.

But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

. . . . . .

The land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spew not you out also, when ye defile it, as it spewed out the nations that were before you.

. . . . . .

For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye

were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

. . . . . .

Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.

But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

. . . . . .

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, "I will set a king over me, like as all the nations that are about me;"

thou shalt in any wise set him king over thee, whom the Lord thy God shall choose. One from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, "Ye shall henceforth return no more that way."

Neither shall he multiply wives to himself, that his heart turn not away. Neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

. . . . . .

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name,

THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have

none assurance of thy life. In the morning thou shalt say, "Would God it were even!" and at even thou shalt say, "Would God it were morning!" for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

. . . . . .

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine

heart, and with all thy soul, that thou mayest live.

And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

. . . . . .

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, "Surely this great nation is a wise and understanding people."

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

. . . . . .

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, "Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?"

Neither is it beyond the sea, that thou shouldest say, "Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

. . . . . .

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

. . . . . .

The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee; and shall say, "Destroy them."

Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

LEV., 18; DEUT., 4, 7, 10, 17, 28, 30, 33

THE BURIAL OF MOSES

AND the Lord spake unto Moses, saying, "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession. And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people. Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel."

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Ma-

nasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the Lord said unto him, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, 'I will give it unto thy seed.' I have caused thee to see it with thine eyes, but thou shalt not go over thither."

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him. And the children of Israel hearkened unto him, and did as the Lord commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in

all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

DEUTERONOMY, 32, 34

Read also, "How Aaron Died in Mount Hor," Numbers, chap. 20, verses 22–29. For more about Moses, read: "The God of the Living," Mark, chap. 12, verses 18–27; "The Transfiguration," Matthew, chap. 17, verses 1–9, Luke, chap. 9, verses 28–36

The Promised Land

And the Lord said unto Abram, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."

. . . . . .

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

GENESIS, 12, 13

THE SCARLET THREAD IN THE WINDOW

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, "Go view the land, even Jericho." And they went, and came into a woman's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, "Behold, there came men in hither to night of the children of Israel to search out the country." And the king of Jericho sent unto Rahab, saying, "Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country."

And the woman took the two men, and hid them, and said thus, "There came men unto me, but I wist not whence they were. And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: Whither the men went I wot not. Pursue after them quickly; for ye shall overtake them."

But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords. And as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof. And she said unto the men, "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

"Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

And the men answered her, "Our life for your's if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee."

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto

them, "Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way."

And the men said unto her, "We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear."

And she said, "According unto your words, so be it." And she sent them away, and they departed. And she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things

that befell them. And they said unto Joshua, "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

JOSHUA, 2

Read "How the Waves of Jordan Fled Before the Ark of the Lord," Joshua, chaps. 3 and 4

WHY THE WALLS OF JERICHO FELL DOWN FLAT

AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?"

And he said, "Nay; but as captain of the host of the Lord am I now come."

And Joshua fell on his face to the earth, and did worship, and said unto him, "What saith my lord unto his servant?"

And the captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

And Jericho was straitly shut up because of the children of Israel. None went out, and none came in.

And the Lord said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns. And the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

And Joshua the son of Nun called the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord." And he said unto the people, "Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord."

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

And the armed men went before the priests that

blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams' horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, "Shout; for the Lord hath given you the city. And the city shall be accursed, even

it, and all that are therein, to the Lord: only Rahab shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord."

So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

But Joshua had said unto the two men that had spied out the country, "Go into Rahab's house, and bring out thence the woman, and all that she hath, as ye sware unto her."

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

And Joshua saved Rahab alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured them at that time, saying, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."[1]

So the Lord was with Joshua; and his fame was noised throughout all the country.

JOSHUA, 5, 6

Some other interesting stories are, "How Achan stole the Babylonish Garment and Treasure," Joshua, chap. 7; and "The Taking of the Wicked City of Ai," Joshua, chap. 8

THE CRAFTY GIBEONITES

AND when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon

[1] See page 311.

their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, "We be come from a far country: now therefore make ye a league with us." And the men of Israel said unto the Hivites, "Peradventure ye dwell among us; and how shall we make a league with you?"

And they said unto Joshua, "We are thy servants." And Joshua said unto them, "Who are ye? and from whence come ye?"

And they said unto him, "From a very far country thy servants are come because of the name of the Lord thy God. For we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, 'Take victuals with you for the journey, and go to meet them, and say unto them, "We are your servants: therefore now make ye a league with us."'

"This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy. And these bottles of wine, which we

filled, were new; and, behold, they be rent. And these our garments and our shoes are become old by reason of the very long journey."

And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

But all the princes said unto all the congregation, "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them." And the princes said unto them, "Let them live; but let them be hewers of wood and drawers of water unto all the congregation."

And Joshua called for them, and he spake unto them, saying, "Wherefore have ye beguiled us, saying, 'We are very far from you;' when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."

And they answered Joshua, and said, "Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand. As it seemeth good and right unto thee to do unto us, do."

And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

JOSHUA, 9

Other stories of battle are, "The Battle with the Five Kings of the Amorites," Joshua, chap. 10; "The Hosts of the Many Kings," Joshua, chap. 11

JOSHUA'S FAREWELL

And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, "I am old and stricken in age. And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

"Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

"Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: but cleave unto

the Lord your God, as ye have done unto this day.

"For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

"And, behold, this day I am going the way of all the earth. And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you. All are come to pass unto you, and not one thing hath failed thereof.

"Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring

upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

. . . . . .

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

And the people answered and said, "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the Lord drave out from before us all the people, even the

Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God."

And Joshua said unto the people, "Ye cannot serve the Lord: for he is an holy God; he is a watchful God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."

And the people said unto Joshua, "Nay; but we will serve the Lord."

And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." And they said, "We are witnesses." "Now therefore put away," said he, "the strange gods which are among you, and incline your heart unto the Lord God of Israel."

And the people said unto Joshua, "The Lord our God will we serve, and his voice will we obey."

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, "Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which

he spake unto us. It shall be therefore a witness unto you, lest ye deny your God."

So Joshua let the people depart, every man unto his inheritance.

JOSHUA, 23, 24

In the Days of the Judges

Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

DEUTERONOMY, 12

In those days there was no king in Israel, but every man did that which was right in his own eyes.

JUDGES, 17, 21

AND ISRAEL WORSHIPPED IDOLS

AND there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth.

And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went after other gods, and bowed themselves unto them. They turned

quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

And the anger of the Lord was hot against Israel; and he said, "Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died. That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not."

Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

JUDGES, 2

Other interesting stories are, "How Othniel Won His Bride," Judges, chap. 1, verses 9–15, chap. 2, and chap. 3, verses 1–11; "The Woman Judge," Judges, chap. 4 and 5

GIDEON'S FLEECE

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, "The Lord is with thee, thou mighty man of valour."

And Gideon said unto him, "O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, 'Did not the Lord bring us up from Egypt?' but now the Lord hath forsaken us, and delivered us into the hands of the Midianites."

And the Lord looked upon him, and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

And he said unto him, "O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

And the Lord said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

. . . . . .

Then all the Midianites and the Amalekites and the children of the east were gathered to-

gether, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him. And he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, "If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool on the threshing-floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said."

And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

And Gideon said unto God, "Let not thine anger be hot against me, and I will speak but this once. Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

JUDGES, 6

Read "How Gideon Cast Down the Altar of Baal," Judges, chap. 6, verses 1–32

THE SWORD OF THE LORD AND OF GIDEON

THEN Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

And the Lord said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.' Now therefore go to, proclaim in the ears of the people, saying, 'Whosoever is fearful and afraid, let him return and depart early from mount Gilead.'"

And there returned of the people twenty and two thousand; and there remained ten thousand.

And the Lord said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, 'This shall go with thee,' the same shall go with thee; and of whomsoever I say unto thee, 'This shall not go with thee,' the same shall not go."

So he brought down the people unto the water: and the Lord said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise

every one that boweth down upon his knees to drink."

And the number of them that lapped, putting their hand to their mouth, were three hundred men. But all the rest of the people bowed down upon their knees to drink water.

And the Lord said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand. And let all the other people go every man unto his place."

So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said unto him, "Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host. And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host."

Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, "Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."

And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel. For into his hand hath God delivered Midian, and all the host."

And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, "Arise; for the Lord hath delivered into your hand the host of Midian."

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, "Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, 'The sword of the Lord, and of Gideon.'"

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had

but newly set the watch. And they blew the trumpets, and brake the pitchers that were in their hands.

And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal. And they cried, "The sword of the Lord, and of Gideon!"

And they stood every man in his place round about the camp. And all the host ran, and cried, and fled.

And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled. And the men of Israel gathered themselves together and pursued after the Midianites.

And Gideon sent messengers throughout all mount Ephraim, saying, "Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan." Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

. . . . . .

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

And it came to pass, as soon as Gideon was dead, that the children of Israel turned again after Baalim, and made Baal-berith their god. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side.

Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

JUDGES, 7, 8

Read also "Why Gideon Taught the Men of Succoth with Thorns and Briers," Judges, chap. 8

JEPHTHAH'S DAUGHTER

THEN the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. And the people and princes of Gilead said one to another, "What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead."

Now Jephthah the Gileadite was a mighty man of valour. His brethren thrust out Jephthah, and

said unto him, "Thou shalt not inherit in our father's house." Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob. And they said unto Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

And Jephthah said unto the elders of Gilead, "Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?"

And the elders of Gilead said unto Jephthah, "Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead."

And Jephthah said unto the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?"

And the elders of Gilead said unto Jephthah, "The Lord be witness between us, if we do not so according to thy words."

Then Jephthah went with the elders of Gilead, and the people made him head and captain over

them. And Jephthah uttered all his words before the Lord in Mizpeh. Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, "If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. And she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me. For I have

opened my mouth unto the Lord, and I cannot go back."

And she said unto him, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." And she said unto her father, "Let this thing be done for me. Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows." And he said, "Go." And he sent her away for two months. And she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she never married.

And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

JUDGES, 10, 11

Read also "The King of the Trees," Judges, chap. 9

SAMSON'S RIDDLE

AND the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife bare a son, and called his name Samson. And the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp of Dan.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines. Now therefore get her for me to wife."

Then his father and his mother said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father, "Get her for me; for she pleaseth me well."

But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath. And, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand. But he told not his father or his mother

what he had done. And he went down, and talked with the woman; and she pleased Samson well.

And after a time he returned to take her, and he turned aside to see the carcase of the lion. And, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat. But he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman. And Samson made there a feast; for so used the young men to do.

And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, "I will now put forth a riddle unto you. If ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments. But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments." And they said unto him, "Put forth thy riddle, that we may hear it."

And he said unto them, "Out of the eater came forth meat, and out of the strong came forth sweetness." And they could not in three days expound the riddle.

And it came to pass on the seventh day, that

they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire. Have ye called us to take that we have? is it not so?"

And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not. Thou hast put forth a riddle unto the children of my people, and hast not told it me." And he said unto her, "Behold, I have not told it my father nor my mother, and shall I tell it thee?"

And she wept before him the seven days, while their feast lasted. And it came to pass on the seventh day, that he told her, because she lay sore upon him. And she told the riddle to the children of her people.

And the men of the city said unto him on the seventh day before the sun went down, "What is sweeter than honey? and what is stronger than a lion?" And he said unto them, "If ye had not plowed with my heifer, ye had not found out my riddle."

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

But Samson's wife was given to his companion, whom he had used as his friend.

JUDGES, 14

Read "How the Angel Appeared to Manoah and His Wife," Judges, chap. 13

"WITH THE JAWBONE OF AN ASS, HEAPS UPON HEAPS!"

THEN the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, "Why are ye come up against us?" And they answered, "To bind Samson are we come up, to do to him as he hath done to us."

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?" And he said unto them, "As they did unto me, so have I done unto them."

And they said unto him, "We are come down to bind thee, that we may deliver thee into the hand of the Philistines." And Samson said unto them, "Swear unto me, that ye will not fall upon me yourselves." And they spake unto him, saying, "No; but we will bind thee fast, and deliver thee into their hand. But surely we will not kill thee." And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

And Samson said, "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men!" And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi (that is the Hill of the Jawbone).

And he was sore athirst, and called on the Lord, and said, "Thou hast given this great deliverance: into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"

But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived.

And he judged Israel in the days of the Philistines twenty years.

JUDGES, 15

Read the story of "The Foxes and the Firebrands," Judges, chap. 15, verses 1–8

SAMSON THE MIGHTY AND THE GATE OF GAZA

THEN went Samson to Gaza. And it was told the Gazites, saying, "Samson is come hither." And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, "In the morning, when it is day, we shall kill him."

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

JUDGES, 16

"THE PHILISTINES BE UPON THEE, SAMSON!"

AND it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him. And we will give thee every one of us eleven hundred pieces of silver."

And Delilah said to Samson, "Tell me, I pray

thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." And Samson said unto her, "If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man."

Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, "The Philistines be upon thee, Samson!" And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, "Behold, thou hast mocked me, and told me lies. Now tell me, I pray thee, wherewith thou mightest be bound." And he said unto her, "If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man."

Delilah therefore took new ropes, and bound him therewith, and said unto him, "The Philistines be upon thee, Samson!" And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, "Hitherto thou hast mocked me, and told me lies. Tell me wherewith thou mightest be bound." And he said unto her, "If thou weavest the seven locks of my head with the web."

And she fastened it with the pin, and said unto him, "The Philistines be upon thee, Samson!" And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, "How canst thou say, 'I love thee,' when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth."

And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; that he told her all his heart, and said unto her, "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my birth. If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up this once, for he hath shewed me all his heart." Then the ords of the Philistines came up unto her, and brought money in their hand.

And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head. And she began to afflict him, and his strength went from him. And she said, "The Philistines be upon thee, Samson!" And he awoke out of his sleep, and said, "I will go out as at other times before, and shake myself."

And he wist not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, "Our god hath delivered Samson our enemy into our hand." And when the people saw him, they praised their god: for they said, "Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us."

And it came to pass, when their hearts were merry, that they said, "Call for Samson, that he may make us sport." And they called for Samson out of the prison house; and he made them sport. And they set him between the pillars.

And Samson said unto the lad that held him by the hand, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them." Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

And Samson called unto the Lord, and said, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, "Let me die with the Philistines." And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

JUDGES, 16

THE GENTILE DAUGHTER

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and

the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters in law, "Go, return each to her mother's house. The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, "Surely we will return with thee unto thy people."

And Naomi said, "Turn again, my daughters.

Why will ye go with me? Turn again, my daughters, go your way. It grieveth me much for your sakes that the hand of the Lord is gone out against me."

And they lifted up their voice, and wept again. And Orpah kissed her mother in law; but Ruth clave unto her.

And she said, "Behold, thy sister in law is gone back unto her people, and unto her gods. Return thou after thy sister in law."

And Ruth said, "Intreat me not to leave thee, or to return from following after thee. For whither thou goest, I will go; and where thou lodgest, I will lodge. Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if ought but death part thee and me."

When she saw that she was stedfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, "Is this Naomi?"

And she said unto them, "Call me not Naomi, (meaning Pleasant) call me Mara, (that is, Bitter): for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me

Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

RUTH, 1

HOW RUTH GLEANED IN THE FIELD OF BOAZ

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." And she said unto her, "Go, my daughter."

And she went, and came, and gleaned in the field after the reapers. And her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. And, behold, Boaz came from Beth-lehem, and said unto the reapers, "The Lord be with you." And they answered him, "The Lord bless thee."

Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?"

And the servant that was set over the reapers answered and said, "It is the Moabitish damsel

that came back with Naomi out of the country of Moab.. And she said, 'I pray you, let me glean and gather after the reapers among the sheaves.' So she came, and hath continued even from the morning until now, that she tarried a little in the house."

Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them. Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

And Boaz answered and said unto her, "It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband. And how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

Then she said, "Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

And Boaz said unto her, "At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother in law saw what she had gleaned. And she brought forth, and gave to her that she had reserved after she was sufficed.

And her mother in law said unto her, "Where hast thou gleaned to day? and where wrought-est thou? Blessed be he that did take knowledge of thee."

And she shewed her mother in law with whom she had wrought, and said, "The man's name with whom I wrought to day is Boaz."

And Naomi said unto her daughter in law, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead." And Naomi said unto her, "The man is near of kin unto us, one of our next kinsmen."

And Ruth the Moabitess said, "He said unto me also, 'Thou shalt keep fast by my young men, until they have ended all my harvest.'"

And Naomi said unto Ruth her daughter in law, "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field."

So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

RUTH, 2

For more about Ruth and Boaz, read chaps. 3 and 4 of the Book of Ruth

THE CHILD SAMUEL

Now there was a certain man of mount Ephraim, and his name was Elkanah, and he had two wives; the name of the one was Hannah, and Hannah bare a son, and called his name Samuel, saying, "Because I have asked him of the Lord."

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of

flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, "O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

And Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, "Here am I." And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and lay down.

And the Lord called yet again, "Samuel." And

Samuel arose and went to Eli, and said, "Here am I; for thou didst call me." And he answered, "I called not, my son; lie down again."

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou didst call me." And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, Lord; for thy servant heareth.'" So Samuel went and lay down in his place.

And the Lord came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel answered, "Speak; for thy servant heareth." And the Lord said to Samuel, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened

the doors of the house of the Lord. And Samuel feared to shew Eli the vision.

Then Eli called Samuel, and said, "Samuel, my son." And he answered, "Here am I." And he said, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee." And Samuel told him every whit, and hid nothing from him. And he said, "It is the Lord: let him do what seemeth him good."

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.

1 Samuel, 1, 2, 3

Read "How Hannah's Prayer Was Answered," 1 Samuel, chap. 1; "How the Philistines Took the Ark of the Lord," 1 Samuel, chaps. 5 and 6

The three Great Kings

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, "I will set a king over me, like as all the nations that are about me;" thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

DEUTERONOMY, 17

"NAY, BUT WE WILL HAVE A KING OVER US!"

And it came to pass, when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."

But the thing displeased Samuel, when they said, "Give us a king to judge us." And Samuel prayed unto the Lord. And the Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee. For they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them."

And Samuel told all the words of the Lord unto the people that asked of him a king. And he said, "This will be the manner of the king that shall reign over you. He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep. And ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

Nevertheless the people refused to obey the voice of Samuel; and they said, "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, "Hearken unto their voice, and make them a king." And Samuel said unto the men of Israel, "Go ye every man unto his city."

1 SAMUEL, 8

Some of the interesting stories about the first king, are "How Saul Was Made King," 1 Samuel, chaps 9, 10, and 11; "How Saul Disobeyed God," 1 Samuel, chap. 13; "How Saul Disobeyed God a Second Time," 1 Samuel, chap. 15; "How Samuel Was Forced to Anoint David," 1 Samuel, chap. 16

GOLIATH THE GIANT

Now there was a man of Benjamin, whose name was Kish, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly. And there was not among the children of Israel a goodlier person than he. From his shoulders and upward he was higher than any of the people.

. . . . . .

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, "Is it not because the Lord hath anointed thee to be captain over his inheritance?"

. . . . . .

And Samuel said to all the people, "See ye him whom the Lord hath chosen, that there is

none like him among all the people?" And all the people shouted, and said, "God save the king!"

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

. . . . . .

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron. And one bearing a shield went before him.

And he stood and cried unto the armies of Is-

rael, and said unto them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants. But if I prevail against him, and kill him, then shall ye be our servants, and serve us." And the Philistine said, "I defy the armies of Israel this day. Give me a man, that we may fight together."

When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

1 Samuel, 9, 10, 17

DAVID'S BATTLE WITH GOLIATH

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons. And the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem.

And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, "Take now

for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge." Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him. And he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army.

And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

And all the men of Israel, when they saw the man, fled from him, and were sore afraid. And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up. And it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

And David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle."

And David said, "What have I now done? Is there not a cause?" And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

And Saul said to David, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."

And David said unto Saul, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth. And when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear. And this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."

David said moreover, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and the Lord be with thee."

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, "I cannot go with these; for I have not proved them." And David put them off him.

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand. And he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went

DAVID AND GOLIATH

before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk

into his forehead; and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

1 Samuel, 17

Beautiful stories about another shepherd are, "The Lord is my shepherd," Psalm 23; "The Shepherd of Israel," Ezekiel, chap. 34; "The Good Shepherd," John, chap. 10; 1 Peter, chap. 5; Hebrews, chap. 13, verses 20–21

JONATHAN, KING SAUL'S SON

And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, "Whose son art thou, thou young man?" And David answered, "I am the son of thy servant Jesse the Beth-lehemite."

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, and behaved himself wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

1 Samuel, 17, 18

Read "How Jonathan and His Armor Bearer Smote the Garrison of the Philistines," 1 Samuel, 14

THE JEALOUS KING

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, "Saul hath slain his thousands, and David his ten thousands."

And Saul was very wroth, and the saying displeased him; and he said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands. And what can he have more but the kingdom?" And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times. And there was a javelin in Saul's hand. And Saul cast the javelin; for he said, "I will smite David even to the wall with it." And David avoided out of his presence twice.

And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

But all Israel and Judah loved David, because he went out and came in before them.

1 Samuel, 18

Read "How Michal Saul's Daughter Helped David to Escape," 1 Samuel, chap. 18, verses 17–30, and chap. 19

THE MESSAGE OF THE THREE ARROWS

And David said before Jonathan, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?"

And he said unto him, "God forbid; thou shalt not die. Behold, my father will do nothing either great or small, but that he will shew it me. And why should my father hide this thing from me? it is not so."

And David sware moreover, and said, "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved.' But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Then said Jonathan unto David, "Whatsoever thy soul desireth, I will even do it for thee."

And David said unto Jonathan, "Behold, to morrow is the new moon, and I should not fail to sit with the king at meat. But let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, 'David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family.' If he say thus, 'It is well;' thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee. Notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?"

And Jonathan said, "Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?"

Then said David to Jonathan, "Who shall tell me? or what if thy father answer thee roughly?"

And Jonathan said unto David, "Come, and let us go out into the field." And they went out both of them into the field.

And Jonathan said unto David, "O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send

not unto thee, and shew it thee; the Lord do so and much more to Jonathan. But if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth."

So Jonathan made a covenant with the house of David, saying, "Let the Lord even require it at the hand of David's enemies." And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David, "To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark.

"And, behold, I will send a lad, saying, 'Go, find out the arrows.' If I expressly say unto the lad, 'Behold, the arrows are on this side of thee, take them;' then come thou: for there is peace to thee,

and no hurt; as the Lord liveth. But if I say thus unto the young man, 'Behold, the arrows are beyond thee;' go thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever."

So David hid himself in the field. And when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, "Something hath befallen him."

And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?"

And Jonathan answered Saul, "David earnestly asked leave of me to go to Beth-lehem. And he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away I pray thee, and see my brethren.' Therefore he cometh not unto the king's table."

Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the

perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die."

And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?"

And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David

knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, "Go, carry them to the city."

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, 'The Lord be between me and thee, and between my seed and thy seed for ever.'"

And he arose and departed: and Jonathan went into the city.

1 Samuel, 20

Other interesting stories are, "How Saul Slew the Priests of the Lord," 1 Samuel, chap. 21 and 22; "How Jonathan and David Made a Covenant Before the Lord," 1 Samuel, chap. 23; "The Punishment of the Churlish Man," 1 Samuel, chap. 25

HOW SAUL WAS DELIVERED INTO DAVID'S HAND

And the Ziphites came unto Saul to Gibeah, saying, "Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?"

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men

of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host. And Saul lay in the trench, and the people pitched round about him.

Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, "Who will go down with me to Saul to the camp?" And Abishai said, "I will go down with thee."

So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster. But Abner and the people lay round about him.

Then said Abishai to David, "God hath delivered thine enemy into thine hand this day. Now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time."

And David said to Abishai, "Destroy him not: for who can stretch forth his hand against the

Lord's anointed, and be guiltless?" David said furthermore, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed. But, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go."

So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them. And David cried to the people, and to Abner the son of Ner, saying, "Answerest thou not, Abner?" Then Abner answered and said, "Who art thou that criest to the king?"

And David said to Abner, "Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? For there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster."

And Saul knew David's voice, and said, "Is this thy voice, my son David?"

And David said, "It is my voice, my lord, O king." And he said, "Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering. But if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, 'Go, serve other gods.' Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

Then said Saul, "I have sinned. Return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day. Behold, I have played the fool, and have erred exceedingly."

And David answered and said, "Behold the king's spear! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was

much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation."

Then Saul said to David, "Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail."

So David went on his way, and Saul returned to his place.

1 SAMUEL, 26

Read also "How Saul Was Delivered into David's Hand Another Time," 1 Samuel, chap. 24

THE WITCH OF ENDOR

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem. And Saul gathered all Israel together, and they pitched in Gilboa.

And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Then said Saul unto his servants, "Seek me a woman that hath a familiar spirit, that I may go

to her, and enquire of her." And his servants said to him, "Behold, there is a woman that hath a familiar spirit at Endor."

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he said, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."

And the woman said unto him, "Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land. Wherefore then layest thou a snare for my life, to cause me to die?"

And Saul sware to her by the Lord, saying, "As the Lord liveth, there shall no punishment happen to thee for this thing." Then said the woman, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel."

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, "Why hast thou deceived me? for thou art Saul." And the king said unto her, "Be not afraid: for what sawest thou?" And the woman said unto Saul, "I saw a god ascending out of the earth."

And he said unto her, "What form is he of?" And she said, "An old man cometh up; and he is covered with a mantle." And Saul perceived

that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, "Why hast thou disquieted me, to bring me up?" And Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do."

Then said Samuel, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done for himself, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David. Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines. And to morrow shalt thou and thy sons be with me. The Lord also shall deliver the host of Israel into the hand of the Philistines."

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel. And there was no strength in him; for he had eaten no bread all the day, nor all the night.

And the woman came unto Saul, and saw that he was sore troubled, and said unto him, "Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way." But he refused, and said, "I will not eat." But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: and she brought it before Saul, and before his servants; and they did eat.

Then they rose up, and went away that night.

1 Samuel, 28

SAUL'S LAST BATTLE

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard after Saul, and after his sons. And the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

Then said Saul to his armourbearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me." But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

So Saul died, and his three sons, and all his house died together.

And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

And when all Jabesh-gilead heard all that the Philistines had done to Saul, they arose, all the valiant men, and took away the body of Saul,

and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

1 Chronicles, 10

Other good stories are, "The Lying Messenger," 2 Samuel, chap. 1; "How Abner, Captain of Saul's Host, Fought David," 2 Samuel, chaps. 2 and 3; "What Happened to the Men Who Slew Saul's Son," 2 Samuel, chap. 4

THE TAKING OF THE CASTLE OF ZION

Then all Israel gathered themselves to David unto Hebron, saying, "Behold, we are thy bone and thy flesh. And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel. And the Lord thy God said unto thee, 'Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.'"

Therefore came all the elders of Israel to the king to Hebron; and David made a covenant

with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, "Thou shalt not come hither." Nevertheless David took the castle of Zion, which is the city of David.

And David said, "Whosoever smiteth the Jebusites first shall be chief and captain." So Joab the son of Zeruiah went first up, and was chief.

And David dwelt in the castle; therefore they called it the city of David. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

So David waxed greater and greater: for the Lord of hosts was with him.

1 Chronicles, 11

Read "How David Brought Home the Ark of the Lord," 2 Samuel, chap. 6

HOW ARE THE MIGHTY FALLEN!

And David lamented with this lamentation over Saul and over Jonathan his son: —

"The beauty of Israel is slain upon thy high places: how are the mighty fallen!

"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

"Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. They were swifter than eagles, they were stronger than lions.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

"I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

"How are the mighty fallen, and the weapons of war perished!"

2 Samuel, 1

THE THREE MIGHTIEST

Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

And David longed, and said, "Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!"

And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord. And said, "My God forbid it me, that I should do this thing. Shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it." Therefore he would not drink it.

These things did these three mightiest.

1 Chronicles, 11

Read about "The Boy Who Was Lame on Both Feet," 2 Samuel, chap. 4, verses 1–4, and chap. 9, chap. 16, verses 1–4, chap. 19, verses 24–30

KING DAVID'S GRIEVOUS SIN

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself. And the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, "Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?"

And it came to pass that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die."

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab. And there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger,

saying, "When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, 'Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall?' then say thou, 'Thy servant Uriah the Hittite is dead also.'"

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, "Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also."

Then David said unto the messenger, "Thus shalt thou say unto Joab, 'Let not this thing displease thee, for the sword devoureth one as well as another. Make thy battle more strong against the city, and overthrow it.' And encourage thou him."

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David

sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the Lord.

2 Samuel, 11

"THOU ART THE MAN!"

And the Lord sent Nathan unto David. And he came unto him, and said unto him, "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up. And it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him."

And David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

And Nathan said to David, "Thou art the man!

"Thus saith the Lord God of Israel, 'I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

"'Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.'

"Thus saith the Lord, 'Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.'"

And David said unto Nathan, "I have sinned against the Lord."

And Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great

occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, "Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?"

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, "Is the child dead?" And they said, "He is dead."

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped. Then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, "What thing

is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread."

And he said, "While the child was yet alive, I fasted and wept: for I said, 'Who can tell whether God will be gracious to me, that the child may live?' But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

And David comforted Bath-sheba his wife. And she bare a son, and he called his name Solomon: and the Lord loved him. And he sent by the hand of Nathan, the prophet; and he called his name Jedidiah (Beloved of the Lord), because of the Lord.

2 Samuel, 12

ABSALOM, KING DAVID'S SON

But in all Israel there was none to be so much praised as Absalom for his beauty. From the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

And it came to pass that Absalom prepared him chariots and horses, and fifty men to run before

him. And Absalom rose up early, and stood beside the way of the gate. And it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, "Of what city art thou?" And he said, "Thy servant is of one of the tribes of Israel." And Absalom said unto him, "See, thy matters are good and right; but there is no man deputed of the king to hear thee." Absalom said moreover, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel.

And it came to pass after forty years that Absalom said unto the king, "I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, 'If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.'" And the king said unto him, "Go in peace." So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as ye hear the

sound of the trumpet, then ye shall say, 'Absalom reigneth in Hebron.'"

And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom."

And David said unto all his servants that were with him at Jerusalem, "Arise, and let us flee; for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword."

And the king's servants said unto the king, "Behold, thy servants are ready to do whatsoever my lord the king shall appoint."

And the king went forth, and all the people after him, and tarried in a place that was far off. And all his servants passed on beside him; six hundred men which came after him from Gath, passed on before the king.

Then said the king to Ittai the Gittite, "Wherefore goest thou also with us? return to thy place,

and abide with the king: for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may. Return thou, and take back thy brethren. Mercy and truth be with thee." And Ittai answered the king, and said, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

And David said to Ittai, "Go and pass over." And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over. The king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God. And they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, "Carry back the ark of God into the city. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation. But if he thus say, 'I have no delight in thee;' behold, here am I, let him do to me as seemeth good unto him."

The king said also unto Zadok the priest, "Art

not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me." Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot. And all the people that was with him covered every man his head, and they went up, weeping as they went up.

2 Samuel, 14, 15

Another story of Absalom is "The Evil Counsel of Ahithophel," 2 Samuel, chap. 15, verses 31–37; and chaps. 16, 17

THE PUNISHMENT OF ABSALOM

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite.

And the king said unto the people, "I will surely go forth with you myself also." But the people answered, "Thou shalt not go forth: for if we

flee away, they will not care for us; neither if half of us die, will they care for us. But now thou art worth ten thousand of us. Therefore now it is better that thou succour us out of the city." And the king said unto them, "What seemeth you best I will do." And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, "Deal gently for my sake with the young man, even with Absalom." And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel. And the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country. And the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

And a certain man saw it, and told Joab, and said, "Behold, I saw Absalom hanged in an oak."

And Joab said unto the man that told him, "And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle."

And the man said unto Joab, "Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son. For in our hearing the king charged thee and Abishai and Ittai, saying, 'Beware that none touch the young man Absalom.' Otherwise I should have wrought falsehood against mine own life. For there is no matter hid from the king, and thou thyself wouldest have set thyself against me."

Then said Joab, "I may not tarry thus with thee." And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, "I

have no son to keep my name in remembrance." And he called the pillar after his own name: and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, "Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies." And Joab said unto him, "Thou shalt not bear tidings this day, but thou shalt bear tidings another day. But this day thou shalt bear no tidings, because the king's son is dead."

Then said Joab to Cushi, "Go tell the king what thou hast seen." And Cushi bowed himself unto Joab, and ran.

Then said Ahimaaz the son of Zadok yet again to Joab, "But howsoever, let me, I pray thee, also run after Cushi." And Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" "But howsoever," said he, "let me run." And he said unto him, "Run." Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates. And the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, "If he be alone, there is tidings in his mouth." And he came apace, and drew near.

And the watchman saw another man running:

and the watchman called unto the porter, and said, "Behold another man running alone." And the king said, "He also bringeth tidings." And the watchman said, "Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok." And the king said, "He is a good man, and cometh with good tidings."

And Ahimaaz called, and said unto the king, "All is well." And he fell down to the earth upon his face before the king, and said, "Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king."

And the king said, "Is the young man Absalom safe?" And Ahimaaz answered, "When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was." And the king said unto him, "Turn aside, and stand here." And he turned aside, and stood still.

And, behold, Cushi came; and Cushi said, "Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee."

And the king said unto Cushi, "Is the young man Absalom safe?" And Cushi answered, "The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

2 Samuel, 18

Read "What Happened When David Returned to His Kingdom," 2 Samuel, chap. 19

THE HOUSE OF THE LORD GOD OF ISRAEL

And David called for Solomon his son, and charged him to build an house for the Lord God of Israel.

And David said to Solomon, "My son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the word of the Lord came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars. Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

"'Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon (that is Peaceful), and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my

son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.'

"Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel. Be strong, and of good courage; dread not, nor be dismayed.

"Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee."

David also commanded all the princes of Israel to help Solomon his son, saying, "Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is

subdued before the Lord, and before his people. Now set your heart and your soul to seek the Lord your God. Arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord."

Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age full of days, riches, and honour: and Solomon his son reigned in his stead.

1 Chronicles, 22, 29

Other good stories are: "The Message of Nathan the Prophet," 2 Samuel, chap. 7; "The Revolt of Sheba the Son of Bichri," 2 Samuel, chap. 20; "David Numbers Israel," 1 Chronicles, chap. 21; "How Solomon Was Chosen King," 1 Kings, chap. 1; "The Last Words of the Son of Jesse," 2 Samuel, chap. 23, verses 1–7

KING SOLOMON'S CHOICE

And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the

chief of the fathers. So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. And Soloman went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, "Ask what I shall give thee."

And Solomon said unto God, "Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

And God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have

been before thee, neither shall there any after thee have the like."

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, and of fowl, and of creeping things, and of fishes.

And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

2 Chronicles, 1; 1 Kings, 4

Some of the wise words of Solomon are: "Go to the Ant Thou Sluggard," Proverbs, chap. 6, verses 6–11; "Seven Things the Lord Hateth," Proverbs, chap. 6, verses 16–19; "I Wisdom," Proverbs, chap. 8; "The Glutton and the Drunkard," Proverbs, chap. 23, verses 19–35; "The Ant, the Coney, the Locust, and the Spider," Proverbs, chap. 30, verses 24–28; "The Lying Lips," Proverbs, chap. 12, verses 17–22 and Proverbs, chap. 19, verse 9; "The Wicked," Proverbs, chap. 4, and Ecclesiastes, chap. 8, verses 11–13; "The Little City," Ecclesiastes, chap. 9, verses 13–18; "Remember Now Thy Creator in the Days of Thy Youth," Ecclesiastes, chap. 12

THE JUDGMENT OF SOLOMON

THEN came there two women, unto the king, and stood before him.

And the one woman said, "O my lord, I and this woman dwell in one house. And it came to pass we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning, behold, it was dead: but when I had considered it in the morning, behold, it was not my son."

And the other woman said, "Nay; but the living is my son, and the dead is thy son."

And this said, "No; but the dead is thy son, and the living is my son." Thus they spake before the king.

Then said the king, "The one saith, 'This is my son that liveth, and thy son is the dead:' and the other saith, 'Nay; but thy son is the dead, and my son is the living.'" And the king said, "Bring me a sword." And they brought a sword before the king.

And the king said, "Divide the living child in two, and give half to the one, and half to the other."

KING SOLOMON'S JUDGMENT

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, "O my lord, give her the living child, and in no wise slay it." But the other said, "Let it be neither mine nor thine, but divide it."

Then the king answered and said, "Give her the living child, and in no wise slay it: she is the mother thereof."

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

1 Kings, 3

Read about "The House of the Lord that Solomon Built," 1 Kings, chaps. 5, 6, and 7

THE TREASURES OF KING SOLOMON

And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea. And Hiram (king of Tyre) sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty

of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield. And the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver. It was nothing accounted of in the days of

Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

So king Solomon exceeded all the kings of the earth for riches and for wisdom.

And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horse-men, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

And Solomon[1] had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

1 Kings, 9, 10

[1] See pages 179–80.

THE QUEEN OF SHEBA

And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones.

And when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

And she said to the king, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it. And, behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God,

which delighted in thee, to set thee on the throne of Israel. Because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice."

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones. There came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty.

So she turned and went to her own country, she and her servants.

1 Kings, 10

KING SOLOMON'S SIN

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods." Solomon clave unto these in love.

And he had seven hundred wives, princesses,

and three hundred concubines. And his wives turned away his heart.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods. And his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.[1]

And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

Wherefore the Lord said unto Solomon, "For as much as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Not-

[1] See pages 177–78; and 180.

withstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

1 Kings, 11

Read about "Solomon's Adversaries," 1 Kings, chap. 11

The Kingdom of the ten Tribes

Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

. . . . . .

Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 Kings, 17

THE NEW GARMENT RENT IN TWELVE PIECES

And Jeroboam the son of Nebat, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, "Take thee ten pieces: for thus saith the Lord, the God of Israel, 'Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

"'Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

"'And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever.'"

Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto

Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

1 Kings, 11

HOW THE TEN TRIBES REBELLED AND MADE A KINGDOM OF THEIR OWN

And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying, "Thy father made our yoke grievous. Now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." And he said unto them, "Come again unto me after three days." And the people departed.

And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, "What counsel give ye me to return answer to this people?" And they spake unto him, saying, "If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever."

But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them, "What advice give ye that we may return answer to this people, which have spoken to me, saying, 'Ease somewhat the yoke that thy father did put upon us?'"

And the young men that were brought up with him spake unto him, saying, "Thus shalt thou answer the people that spake unto thee, saying, 'Thy father made our yoke heavy, but make thou it somewhat lighter for us;' thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will put more to your yoke. My father chastised you with whips, but I will chastise you with scorpions.'"

So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, "Come again to me on the third day." And the king answered them roughly; and king Rehoboam forsook the counsel of the old men, and answered

them after the advice of the young men, saying, "My father made your yoke heavy, but I will add thereto. My father chastised you with whips, but I will chastise you with scorpions."

So the king hearkened not unto the people: for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, "What portion have we in David? and we have none inheritance in the son of Jesse. Every man to your tents, O Israel. And now, David, see to thine own house." So all Israel went to their tents.

But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jersualem.

And Israel rebelled against the house of David unto this day.

2 Chronicles, 10

THE WICKED JEROBOAM WHO MADE ISRAEL TO SIN

THEN Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, "Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah."

Whereupon the king took counsel, and made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, which brought thee up out of the land of Egypt."

And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan.

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el sacrificing unto the calves that he had made.

And he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month.

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el; and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the word of the Lord, and said, "O altar, altar, thus saith the Lord; 'Behold, a child shall be born unto the house of David, Josiah[1] by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.'"

And he gave a sign the same day, saying, "This is the sign which the Lord hath spoken; 'Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.'"

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, "Lay hold on him." And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

[1] See page 374.

And the king answered and said unto the man of God, "Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again." And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before.

And the king said unto the man of God, "Come home with me, and refresh thyself, and I will give thee a reward."

And the man of God said unto the king, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place. For so was it charged me by the word of the Lord, saying, 'Eat no bread, nor drink water, nor turn again by the same way that thou camest.'"

So he went another way, and returned not by the way that he came to Beth-el.

1 Kings, 12, 13

Other interesting stories are "The Prophet Who Disobeyed," 1 Kings, chap. 13; "How Jeroboam Was Cursed," 1 Kings, chap. 14; "The Evil Kings of Israel," 1 Kings, chap. 16

KING AHAB THE WICKED

And Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.[1]

1 Kings, 16

THE RAVENS THAT FED ELIJAH

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

And the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of

[1] See page 198.

the brook; and I have commanded the ravens to feed thee there."

So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

1 Kings, 17

ELIJAH AND THE WIDOW'S SON

And the word of the Lord came unto him, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there. Behold, I have commanded a widow woman there to sustain thee."

So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks. And he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thine hand."

And she said, "As the Lord thy God liveth, I

have not a cake, but an handful of meal in a barrel, and a little oil in a cruse. And, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

And Elijah said unto her, "Fear not. Go and do as thou hast said. But make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.'"

And she went and did according to the saying of Elijah. And she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, "O Lord

my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto the Lord, and said, "O Lord my God, I pray thee, let this child's soul come into him again."

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, "See, thy son liveth."

And the woman said to Elijah, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

1 Kings, 17

BAAL'S PROPHETS

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, "Go, shew thyself unto Ahab; and I will send rain upon the earth." And Elijah went to shew himself unto Ahab.

And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred pro-

phets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, "Go into the land, unto all fountains of water, and unto all brooks. Peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts." So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, "Art thou that my lord Elijah?" And he answered him, "I am: go, tell thy lord, 'Behold, Elijah is here.'"

And he said, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee. And when they said, 'He is not there,' he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, 'Go, tell thy lord, "Behold, Elijah is here."' And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how

I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, 'Go, tell thy lord, "Behold, Elijah is here:"' and he shall slay me."

And Elijah said, "As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day."

So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, "Art thou he that troubleth Israel?"

And he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." And the people answered him not a word.

Then said Elijah unto the people, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let

them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under. And I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."

And all the people answered and said, "It is well spoken."

And Elijah said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under."

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us!" But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, "Cry aloud! for he is a god. Either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until

the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, "Come near unto me." And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, "Israel shall be thy name:" and with the stones he built an altar in the name of the Lord. And he made a trench about the altar, as great as would contain two measures of seed.

And he put the wood in order, and cut the bullock in pieces, and laid it on the wood, and said, "Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood." And he said, "Do it the second time." And they did it the second time. And he said, "Do it the third time." And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, "The Lord, he is the God; the Lord, he is the God."

And Elijah said unto them, "Take the prophets of Baal. Let not one of them escape." And they took them. And Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees; and said to his servant, "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." And he said, "Go again seven times."

And it came to pass at the seventh time, that he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." And he said, "Go up, say unto Ahab, 'Prepare thy chariot, and get thee down, that the rain stop thee not.'"

And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 Kings, 18

A STILL SMALL VOICE

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time." And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, "Arise and eat." And he looked, and, behold, there was a cake baken on the coals, and a

cruse of water at his head. And he did eat and drink, and laid him down again.

And the angel of the Lord came again the second time, and touched him, and said, "Arise and eat; because the journey is too great for thee." And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the Lord God of hosts. For the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And he said, "Go forth, and stand upon the mount before the Lord."

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and

stood in the entering in of the cave. And, behold, there came a voice unto him, and said, "What doest thou here, Elijah?"

And he said, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

And the Lord said unto him, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria. And Jehu the son of Nimshi shalt thou anoint to be king over Israel. And Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth. And Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And

he said unto him, "Go back again: for what have I done to thee?"

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

1 Kings, 19

Read "How Ahab the Wicked Made a Covenant with Israel's Enemy," 1 Kings, chap. 20

NABOTH'S VINEYARD

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." And Naboth said to Ahab, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, "I will not give thee the inheritance of my fathers."

And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, "Why is thy spirit so sad, that thou eatest no bread?"

And he said unto her, "Because I spake unto Naboth the Jezreelite, and said unto him, 'Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it:' and he answered, 'I will not give thee my vineyard.'"

And Jezebel his wife said unto him, "Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry. I will give thee the vineyard of Naboth the Jezreelite."

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, "Proclaim a fast, and set Naboth on high among the people. And set two men, sons of Belial (that is, base fellows), before him, to bear witness against him, saying, 'Thou didst blaspheme God and the king.' And then carry him out, and stone him, that he may die."

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among

the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, "Naboth did blaspheme God and the king." Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, "Naboth is stoned, and is dead."

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, 'Thus saith the Lord, "Hast thou killed, and also taken possession?"' And thou shalt speak unto him, saying, 'Thus saith the Lord, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."'"

And Ahab said to Elijah, "Hast thou found me, O mine enemy?"

And he answered, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity. And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, 'The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.'"

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

And the word of the Lord came to Elijah the Tishbite, saying, "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his

days: but in his son's days will I bring the evil upon his house."

1 Kings, 21

Read also the stories of "The Horns of Iron and the False Prophet," 1 Kings, chap. 22; "The Fire From Heaven," 2 Kings, chap. 1

THE CHARIOT OF FIRE

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Beth-el." And Elisha said unto him, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, "Knowest thou that the Lord will take away thy master from thy head to day?" And he said, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, "Knowest thou that the Lord will take away thy

master from thy head to day?" And he answered, "Yea, I know it; hold ye your peace."

And Elijah said unto him, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." And he said, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof!" And he saw him no more:

and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, "Where is the Lord God of Elijah?" and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, "The spirit of Elijah doth rest on Elisha." And they came to meet him, and bowed themselves to the ground before him.

And they said unto him, "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley." And he said, "Ye shall not send." And when they urged him till he was ashamed, he said, "Send." They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, "Did I not say unto you, 'Go not?'"

2 Kings, 2

THE WICKED LADS

And the men of the city said unto Elisha, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren."

And he said, "Bring me a new cruse, and put salt therein." And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, "Thus saith the Lord, 'I have healed these waters; there shall not be from thence any more death or barren land.'" So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el. And as he was going up by the way, there came forth young lads out of the city, and mocked him, and said unto him, "Go up, thou bald head! Go up, thou bald head!"

And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two lads of them.

And he went from thence to mount Carmel, and from thence he returned to Samaria.

KINGS, 2

Read also the stories "Moab to the Spoil!" 2 Kings, chap. 3; "Elisha and the Little Child," 2 Kings, chap. 4

DEATH IN THE POT

And Elisha came again to Gilgal. And there was a dearth in the land; and the sons of the prophets were sitting before him. And he said unto his servant, "Set on the great pot, and seethe pottage for the sons of the prophets."

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, "O thou man of God, there is death in the pot." And they could not eat thereof.

But he said, "Then bring meal." And he cast it into the pot; and he said, "Pour out for the people, that they may eat." And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, "Give unto the people, that they may eat." And his servitor said, "What, should I set this before an hundred men?" He said again, "Give the people, that they may eat: for thus saith the Lord, 'They shall eat, and shall leave thereof.'" So he set it before them,

and they did eat, and left thereof, according to the word of the Lord.

2 Kings, 4

NAAMAN THE LEPER AND THE LITTLE MAID OF ISRAEL

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria. He was also a mighty man in valour, but he was a leper.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

And one went in, and told his lord, saying, "Thus and thus said the maid that is of the land of Israel." And the king of Syria said, "Go to, go, and I will send a letter unto the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And he brought the letter to the king of Israel, saying, "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of

his leprosy." And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, 'He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.' Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, "My father, if the prophet had

bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, 'Wash, and be clean?'"

Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God. And his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, "Behold, now I know that there is no God in all the earth, but in Israel. Now therefore, I pray thee, take a blessing of thy servant."

But he said, "As the Lord liveth, before whom I stand, I will receive none." And he urged him to take it; but he refused.

And Naaman said, "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."

And he said unto him, "Go in peace." So he departed from him a little way.

2 Kings, 5

THE PUNISHMENT OF GEHAZI

But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him."

So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, "Is all well?"

And he said, "All is well. My master hath sent me, saying, 'Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets. Give them, I pray thee, a talent of silver, and two changes of garments.'"

And Naaman said, "Be content, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither."

And he said unto him, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever."

And he went out from his presence a leper as white as snow.

2 Kings, 5

Another interesting story, is "The Siege of Samaria," 2 Kings, chaps. 6 and 7

THE DRIVING OF JEHU THE SON OF NIMSHI

And Elisha the prophet called one of the children of the prophets, and said unto him, "Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the box of oil, and pour it on his head, and say, 'Thus saith the Lord, "I have anointed thee king over Israel."' Then open the door, and flee, and tarry not."

So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, "I have an errand to thee, O captain." And Jehu said, "Unto which of all us?" And he said, "To thee, O captain."

And he arose, and went into the house. And he poured the oil on his head, and said unto him, "Thus saith the Lord God of Israel, 'I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her.'" And he opened the door, and fled.

Then Jehu came forth to the servants of his lord. And one said unto him, "Is all well? wherefore came this mad fellow to thee?" And he said unto them, "Ye know the man, and his communication." And they said, "It is false; tell us now." And he said, "Thus and thus spake he to me, saying, 'Thus saith the Lord, "I have anointed thee king over Israel."'"

Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, "Jehu is king."

So Jehu the son of Jeshoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, "If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel." So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.[1]

And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, "I see a company." And Joram said, "Take an horseman, and send to meet them, and let him say, 'Is it peace?'"

So there went one on horseback to meet him, and said, "Thus saith the king, 'Is it peace?'" And Jehu said, "What hast thou to do with peace? turn thee behind me." And the watchman told, saying, "The messenger came to them, but he cometh not again."

[1] See pages 354–55.

Then he sent out a second on horseback, which came to them, and said, "Thus saith the king, 'Is it peace?'" And Jehu answered, "What hast thou to do with peace? turn thee behind me."

And the watchman told, saying, "He came even unto them, and cometh not again. And the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously."

And Joram said, "Make ready." And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

And it came to pass, when Joram saw Jehu, that he said, "Is it peace, Jehu?"

And he answered, "What peace, so long as the idolatrous doings of thy mother Jezebel and her witchcrafts are so many?"

And Joram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah."

And Jehu drew a bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

Then said Jehu to Bidkar his captain, "Take up, and cast him in the portion of the field of Naboth the Jezreelite. For remember how that, when I and thou rode together after Ahab

his father, the Lord laid this burden upon him; 'Surely I have seen yesterday the blood of Naboth, and the blood of his sons,' saith the Lord; 'and I will requite thee in this plat,' saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, "Had Zimri peace, who slew his master?"

And he lifted up his face to the window, and said, "Who is on my side? who?" And there looked out to him two or three eunuchs. And he said, "Throw her down." So they threw her down: and some of her blood was sprinkled on the wall, and on the horses. And he trode her under foot.

And when he was come in, he did eat and drink, and said, "Go, see now this cursed woman, and bury her; for she is a king's daughter."

And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, "This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel. And the carcase of Jezebel shall be as dung upon the face of the

field in the portion of Jezreel; so that they shall not say, "This is Jezebel."'"

2 Kings, 9

Other interesting stories are, "Ahab's Seventy Sons," 2 Kings, chap. 10; "The Story of the Bow and Arrows," 2 Kings, chap. 13, verses, 14–21

AND GOD PREPARED A GREAT FISH

Now the word of the Lord came unto Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them.

But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, "What

meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

And they said every one to his fellow, "Come, and let us cast lots, that we may know for whose cause this evil is upon us." So they cast lots, and the lot fell upon Jonah. Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?"

And he said unto them, "I am an Hebrew; and I fear the Lord, the God of Heaven, which hath made the sea and the dry land."

Then were the men exceedingly afraid, and said unto him, "Why hast thou done this?" For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, "What shall we do unto thee, that the sea may be calm unto us?" for the sea wrought, and was tempestuous.

And he said unto them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you."

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, "We beseech

thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee." So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, and said: —

"I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

"For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

"Then I said, 'I am cast out of thy sight; yet I will look again toward thy holy temple.'

"The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

"I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.

"When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

"They that observe lying vanities forsake their own mercy.

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

JONAH, 1, 2

THE DOOM OF NINEVEH

AND the word of the Lord came unto Jonah the second time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, "Yet forty days, and Nineveh shall be overthrown."

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from

him, and covered him with sackcloth, and sat in ashes.

And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God. Yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

JONAH, 3

THE GOURD AND GOD'S PITY

BUT it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, "I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish. For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I

beseech thee, my life from me; for it is better for me to die than to live."

Then said the Lord, "Doest thou well to be angry?"

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, "It is better for me to die than to live."

And God said to Jonah, "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry, even unto death."

Then said the Lord, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night. And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern

between their right hand and their left hand; and also much cattle?"

JONAH, 4

More about Jonah, "The Word of the Lord by Jonah," 2 Kings, chap. 14, verses 23–29; "As Jonas Was," Matthew, chap. 12, verses 38–45; "The Sign of the Prophet Jonas," Matthew, chap. 16, verses 1–4

THE TEN TRIBES CARRIED AWAY

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.

Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, "Ye shall not do this thing."

Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, "Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king. And Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which

he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets.

So was Israel carried away out of their own land to Assyria unto this day.

2 Kings, 17

Read about "The Samaritans from Assyria," 2 Kings, chap. 17

The Kingdom of the tribe of Judah

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver until Shiloh come; and unto him shall the gathering of the people be.

GENESIS, 49

THE EVIL REIGN OF REHOBOAM

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

For they also built them high places, and images, and groves, on every high hill, and under every green tree, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all. And he took away all the shields of gold which Solomon had made.

And king Rehoboam made in their stead brazen shields, and committed them unto the hands

of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Rehoboam and Jeroboam [1] all their days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

1 Kings, 14

Read "How Asa Cleansed Judah of Idols," 2 Chronicles, chap. 14, and chaps. 15 and 16

THE LITTLE HIDDEN KING

In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Joram king of Judah begin to reign.

Two and twenty years old was Ahaziah when he regan to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah the daughter of Omri king of Israel. He also walked in the ways of the house of Ahab: for his

See page 338.

mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.

He walked also after their counsel, and went with Joram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Joram king of Judah went down to see Joram the son of Ahab at Jezreel, because he was sick.

And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Joram against Jehu the son of Nimshi. whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: "Because," said they, "he is the son of Jehoshaphat, who sought the Lord with all his heart." So the house of Ahaziah had no power to keep still the kingdom.

And when Athaliah the mother of Ahaziah saw

that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, (the wife of Jehoiada the priest,) took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the king's son. And he said unto them, "Behold, the king's son shall reign, as the Lord hath said of the sons of David."

And he commanded them, saying, "This is the thing that ye shall do. A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house. And a third part shall be at the gate of Sur. And a third part at the gate behind the guard. So shall ye keep the watch of the house, that it be not broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king. And ye shall compass

the king round about, every man with his weapons in his hand. And he that cometh within the ranges, let him be slain. And be ye with the king as he goeth out and as he cometh in."

And the captains over the hundreds did according to all things that Jehoiada the priest commanded. And they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord.

And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, "God save the king!"

And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets.

And Athaliah rent her clothes, and cried, "Treason! Treason!"

But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, "Have her forth without the ranges: and him that followeth her kill with the sword." For the priest had said, "Let her not be slain in the house of the Lord."

And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people. And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord.

And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

Seven years old was Joash when he began to reign.

2 KINGS, 8, 11; 2 CHRONICLES, 22, 23

Read also the story of "The Thistle that Was in Lebanon," 2 Kings, chap. 14; "The Evil Reign of King Ahaz," 2 Kings, chap. 16

HOW THE ANGEL OF THE LORD SMOTE THE ASSYRIANS BY NIGHT

Now it came to pass that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent[1] that Moses had made. For unto those days the children of Israel did burn incense to it: and he called it "Nehushtan," (that is a piece of brass.)

He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he

[1] See page 170.

clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

And the Lord was with him; and he prospered whithersoever he went forth. And he rebelled against the king of Assyria, and served him not. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; return from me. That which thou puttest on me will I bear." And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

. . . . . .

And the king of Assyria sent messengers again unto Hezekiah, saying, "Thus shall ye speak to Hezekiah king of Judah, saying, 'Let not thy God in whom thou trustest deceive thee, saying, "Jeru-

salem shall not be delivered into the hand of the king of Assyria." Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?'"

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

And Hezekiah prayed before the Lord, and said, "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear. Open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus saith the Lord God of Israel, 'That which thou hast prayed to me against Sennacherib king of Assyria I have heard.' This is the word that the Lord hath spoken concerning him; 'The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

"'By thy messengers thou hast reproached the Lord, and hast said, "With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places."

"'Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the

green herb, as the grass on the house tops, and as corn blasted before it be grown up.

"'But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

"'And this shall be a sign unto thee, ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this.'

"Therefore thus saith the Lord concerning the king of Assyria, 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city,' saith the Lord. 'For I will defend this city, to save it, for mine own sake, and for my servant David's sake.'"

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thou-

sand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

2 Kings, 18, 19

Other interesting stories are, "The First Message and How the Assyrians Reproached the Living God," 2 Kings, chaps. 18 and 19; "The Shadow that Went Backward Ten Degrees," 2 Kings, chap. 20

TO WHOM WILL YE LIKEN GOD?

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth,

and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

"To whom then will ye liken me, or shall I be equal?" saith the Holy One.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, "My way is hid from the Lord, and my judgment is passed over from my God?"

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount

up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

ISAIAH, 40

Of idol-worship; "Israel's Sin," Psalm 106; "The Graven Image," Isaiah, chaps. 44, and 46; "The Worship of Angels," Colossians, chap. 2, verses 18–23; "The Priest of Jupiter," Acts, chap. 14; "Great is Diana of the Ephesians," Acts, chap. 19

THE ABOMINATIONS OF MANASSEH

MANASSEH was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, "In Jerusalem will I put my name." And he built altars for all the host of heaven in the two courts of the house of the Lord.

And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards. He wrought

much wickedness in the sight of the Lord, to provoke him to anger.

And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever. Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them."

But they hearkened not. And Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And the Lord spake by his servants the prophets, saying, "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, 'Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

"'And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish,

wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.'"

Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.

Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah? And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

2 Kings, 21

"How Manasseh Knew that the Lord He was God," 2 Chronicles, chap. 33

THE BOY KING OF JUDAH

Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah,

the daughter of Adaiah of Boscath. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, "Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people. And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord. And let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house."

Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And Hilkiah the high priest said unto Shaphan the scribe, "I have found the book of the law in the house of the Lord." And Hilkiah gave the book to Shaphan, and he read it.

And Shaphan the scribe came to the king, and brought the king word again, and said, "Thy servants have gathered the money that was found in the house, and have delivered it into the hand

of them that do the work, that have the oversight of the house of the Lord." And Shaphan the scribe shewed the king, saying, "Hilkiah the priest hath delivered me a book." And Shaphan read it before the king.

And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, "Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

And she said unto them, "Thus saith the Lord God of Israel, 'Tell the man that sent you to me, thus saith the Lord, "Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of

Judah hath read. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

"'But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, "Thus saith the Lord God of Israel, 'As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee,' saith the Lord. 'Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.'"'"

And they brought the king word again.

2 Kings, 22

HOW THE BOY KING BROKE DOWN THE IDOLS' GROVES

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and

all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great. And he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven. And he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

And he brought out the grove from the house

of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the

king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Moreover the altar[1] that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

Then he said, "What title is that that I see?" And the men of the city told him, "It is the sepulchre of the man of God, which came from

[1] See page 309.

Judah, and proclaimed these things that thou hast done against the altar of Beth-el." And he said, "Let him alone; let no man move his bones." So they let his bones alone, with the bones of the prophet that came out of Samaria.

And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

And the king commanded all the people, saying, "Keep the passover unto the Lord your God, as it is written in the book of this covenant."

Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.

Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, "I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.'"

After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste. Forbear thee from meddling with God, who is with me, that he destroy thee not."

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And

the archers shot at king Josiah; and the king said to his servants, "Have me away; for I am sore wounded."

His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

And Jeremiah lamented for Josiah. And all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel; and, behold, they are written in the lamentations.

Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord, and his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

2 Kings, 23; 2 Chronicles, 35

HOW THE LORD INTENDED TO PUNISH JUDAH FOR IDOLATRY

The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon; the which Jeremiah the prophet spake unto all

the people of Judah, and to all the inhabitants of Jerusalem, saying: —

"From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

"And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, 'Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever. And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me,' saith the Lord; 'that ye might provoke me to anger with the works of your hands to your own hurt.'

"Therefore thus saith the Lord of hosts; 'Because ye have not heard my words, behold, I will send and take all the families of the north,' saith the Lord, 'and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will

utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

"'Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

"'And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation,' saith the Lord, 'for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.'"

JEREMIAH, 25

Interesting stories about the Prophet Jeremiah are "How as a Child He Was Called to Be a Prophet," Jeremiah, chap. 1; "How Jeremiah was Put in the Stocks," Jeremiah, chaps. 19 and 20; "The Two Baskets of Figs," Jeremiah, chap. 24; "The Yoke of Wood and the Yoke of Iron," Jeremiah, chaps. 27 and 28; "The Rechabites," Jeremiah, chap. 35; "Jeremiah Cast into the Dungeon," Jeremiah, chap. 38, "The Doom of Babylon," Jeremiah, chaps. 50 and 51. Read also "How Nebuchadnezzar Became Ruler over Jerusalem," 2 Kings, chap. 24

HOW THE PEOPLE OF JUDAH WERE CARRIED CAPTIVES TO BABYLON

And the king of Babylon made Mattaniah king of Judah, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

And all the princes of the king of Babylon came in, and sat in the middle gate. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho. And when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah

in the land of Hamath, where he gave judgment upon him.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee."

So Nebuzar-adan the captain of the guard sent,

and all the king of Babylon's princes; even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

So Judah was carried away out of their land.

JEREMIAH, 39; 2 KINGS, 24, 25

Read also "How the King's Daughters and the People Left in Judah Disobeyed the Lord and Went Down into Egypt," Jeremiah, chap. 43; and "How They Burned Incense to the Queen of Heaven," Jeremiah, chap. 44

The Babylonian Captivity

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, "Sing us one of the songs of Zion."

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

PSALM 137

THE FOUR WISE YOUTHS

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; youths in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar;

and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, "I fear my lord the king, who hath appointed your meat and your drink. For why should he see your faces worse liking than the youths which are of your sort? then shall ye make me endanger my head to the king."

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the portion of the king's meat. And as thou seest, deal with thy servants."

So he consented to them in this matter, and proved them ten days.

And at the end of ten days their countenances appeared fairer and fatter in flesh than all the youths which did eat the portion of the king's meat. Thus Melzar took away the portion of their

meat, and the wine that they should drink; and gave them pulse.

As for these four youths God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

And Daniel continued even unto the first year of king Cyrus.

DANIEL, 1

THE GREAT AND TERRIBLE IMAGE

AND in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and

the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, "I have dreamed a dream, and my spirit was troubled to know the dream."

Then spake the Chaldeans to the king in the Syrian language, "O king, live for ever. Tell thy servants the dream, and we will shew the interpretation."

The king answered and said to the Chaldeans, "The thing is gone from me. If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour. Therefore shew me the dream, and the interpretation thereof."

They answered again and said, "Let the king tell his servants the dream, and we will shew the interpretation of it."

The king answered and said, "I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed. Therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof."

The Chaldeans answered before the king, and said, "There is not a man upon the earth that can shew the king's matter. Therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. He answered and said to Arioch the king's captain, "Why is the decree so hasty from the king?" Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a

night vision. Then Daniel blessed the God of heaven. Daniel answered and said, "Blessed be the name of God for ever and ever: for wisdom and might are his. And he changeth the times and the seasons. He removeth kings, and setteth up kings. He giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon. He went and said thus unto him; "Destroy not the wise men of Babylon. Bring me in before the king, and I will shew unto the king the interpretation."

Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the captives of Judah, that will make known unto the king the interpretation."

The king answered and said to Daniel, whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

Daniel answered in the presence of the king,

and said, "The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:—

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried

them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

DANIEL, 2

THE BURNING FIERY FURNACE

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits. He set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace."

Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sack-

but, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, "O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee. They serve not thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

Nebuchadnezzar spake and said unto them, "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and

all kinds of music, ye fall down and worship the image which I have made; well. But if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

Shadrach, Meshach, and Abed-nego, answered and said to the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their mantles, their under-garments, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire

slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, "True, O king." He answered and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like a son of the gods."

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, "Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that

they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

DANIEL, 3

THE PROUD KING, WHOSE HEART WAS LIFTED UP

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you: —

"I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make

known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers. And I told the dream before them; but they did not make known unto me the interpretation thereof.

"But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods. And before him I told the dream, saying: —

"'O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

"'Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

"'I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus, "Hew down the tree, and cut off his branches, shake off

his leaves, and scatter his fruit. Let the beasts get away from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

"'This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.'

"Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, 'Belteshazzar, let not the dream, or the interpretation thereof, trouble thee.'

"Belteshazzar answered and said, 'My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree

that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O King, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, 'Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him.'

"'This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be

sure unto thee, after that thou shalt have known that the heavens do rule.

"'Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.'

"All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, 'Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?'

"While the word was in the king's mouth, there fell a voice from heaven, saying, 'O king Nebuchadnezzar, to thee it is spoken. The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.'

"The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, 'What doest thou?'

"At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

DANIEL, 4

BELSHAZZAR'S FEAST

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver ves-

sels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace. And the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, "Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was

king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, "O king, live for ever. Let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation."

Then was Daniel brought in before the king. And the king spake and said unto Daniel, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers,

have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts. Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

"O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him. Whom he would he slew, and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the

most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the intepretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL, 5

DANIEL IN THE LIONS' DEN

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Then these presidents and princes assembled together to the king, and said thus unto him, "King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the

counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

Then they came near, and spake before the king concerning the king's decree; "Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not."

Then answered they and said before the king, "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor

the decree that thou hast signed, but maketh his petition three times a day."

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, "Know, O king, that the law of the Medes and Persians is, 'That no decree nor statute which the king establisheth may be changed.'"

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then said Daniel unto the king, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; "Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL, 6

Read of Daniel's wonderful visions, "The Great Beasts," Daniel, chap. 7; "The Ram and the Goat," Daniel, chap. 8; "The Messiah the Prince," Daniel, chap. 9; "The Terrible Wars in the Last Times," chaps. 10 and 11; "The Last Days," chap. 12

THE RETURN FROM THE CAPTIVITY

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: —

"Thus saith Cyrus king of Persia, 'The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.'"

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and

seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place.

EZRA, 1, 2

"How the Prophet Isaiah Foretold that Cyrus Would Restore Israel and Rebuild Jerusalem," see Isaiah, chap. 44, verses 24–28; and chap. 45, verses 1–13. Read also Nehemiah, about "The King's Cup-Bearer"

Stories of some who did not return

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

"For I am the Lord thy God, the Holy One of Israel, thy Saviour."

ISAIAH, 43

HOW QUEEN VASHTI WOULD NOT

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him. When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace. Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble. The couches were of gold and silver, upon a pavement of porphyry, and white marble, and alabaster, and stone of blue colour. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in

abundance, according to the state of the king. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;) "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, 'The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.' Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

"If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small."

And the saying pleased the king and the princes; and the king did according to the word of Memucan. For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after

their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

ESTHER, 1

ESTHER THE BEAUTIFUL

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king. And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women. And let the maiden which pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother. And the

maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house. And he preferred her and her maids unto the best place of the house of the women.

Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his

princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

ESTHER, 2

THE PLOT OF THAT WICKED HAMAN

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and

reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Then the king's servants, which were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai. Wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And Haman said unto king Ahasuerus, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

The posts went out, being hastened by the king's commandment, and the decree was given

in Shushan the palace. And the king and Haman sat down to drink; but the city of Shushan was perplexed.

ESTHER, 3

Read "Why Mordecai Bowed not before a Descendant of Agag," Exodus, chap 17; 1 Samuel, chap. 15

"AND IF I PERISH, I PERISH!"

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai, "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days."

And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time,

then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom for such a time as this?"

Then Esther bade them return Mordecai this answer, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law. And if I perish, I perish."

So Mordecai went his way, and did according to all that Esther had commanded him.

ESTHER, 4

THE GOLDEN SCEPTRE

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house. And the king sat upon his royal throne in the royal house, over against the gate of the house.

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight. And the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, "What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom."

And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that he may do as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then answered Esther, and said, "My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said."

ESTHER, 5

THE GALLOWS FIFTY CUBITS HIGH

THEN went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against

Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said Zeresh his wife and all his friends unto him, "Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon. Then go thou in merrily with the king unto the banquet."

And the thing pleased Haman; and he caused the gallows to be made.

ESTHER, 5

THE MAN WHOM THE KING DELIGHTED TO HONOUR

ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said, "What honour and dignity hath been done to Mordecai for this?" Then said the king's servants that ministered unto him, "There is nothing done for him."

And the king said, "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, "Behold, Haman standeth in the court." And the king said, "Let him come in."

So Haman came in. And the king said unto him, "What shall be done unto the man whom the king delighteth to honour?" Now Haman thought in his heart, "To whom would the king delight to do honour more than to myself?"

And Haman answered the king, "For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head. And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback

through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honour.'"

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate. Let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honour."

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."

And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

ESTHER, 6

QUEEN ESTHER'S FEAST

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom."

Then Esther the queen answered and said, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, for our affliction is not to be compared with the king's damage."

Then the king Ahasuerus answered and said unto Esther the queen, "Who is he, and where is he, that durst presume in his heart to do so?"

And Esther said, "The adversary and enemy is this wicked Haman."

Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden. And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

ESTHER ACCUSING HAMAN

Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king, "Will he force the queen also before me in the house?" As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, "Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman."

Then the king said, "Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

ESTHER, 7

Another story of Queen Esther is "The King's Ring, and How the Jews Were Saved," Esther, chaps. 8, 9, 10

Hear O Ye Nations

If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us:

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul:

Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth.

PSALM 124

HEAR O YE NATIONS!

HEAR the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

JEREMIAH, 31

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH, 11

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be

carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

ISAIAH, 49

Therefore hear now this, thou afflicted, and drunken, but not with wine. Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast

laid thy body as the ground, and as the street, to them that went over.

ISAIAH, 51

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

ISAIAH, 60

Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel.

JEREMIAH, 33

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.

And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

ISAIAH, 11

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart.

ZECHARIAH, 12

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

ZECHARIAH, 13

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob, come ye, and let us walk in the light of the Lord.

ISAIAH, 2

O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM 117

The Messiah

Being selections from the many Prophecies in The Old Testament

Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is;

Who by the mouth of thy servant David hast said, "Why did the heathen rage, and the people imagine vain things?

"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ (Messiah)."

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

For to do whatsoever thy hand and thy counsel determined before to be done.

ACTS, 4

THE PROMISE

And God said unto the Serpent

BECAUSE thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

GENESIS, 3

And God said unto Abraham

In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

GENESIS, 22

And Jacob blessed Judah

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before

thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver until Shiloh come; and unto him shall the gathering of the people be.

GENESIS, 49

And Balaam prophesied

He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

NUMBERS, 24

And Moses said

The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

DEUTERONOMY, 18

And God said unto David

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

2 Samuel, 7

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jeremiah, 23

Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.

Zechariah, 6

THE MESSENGER

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that

her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

ISAIAH, 40

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

MALACHI, 3

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of

the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

MALACHI, 4

HIS BIRTH

WHO hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

PROVERBS, 30

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

MICAH, 5

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (that is God with us).

ISAIAH, 7

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, Father of Eternity, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

ISAIAH, 9

HIS MESSAGE

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it;

he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

ISAIAH, 42

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

ISAIAH, 55

Behold, my servant shall deal prudently, he shall be exalted and lifted up and shall be very high.

As many were astonied at thee; (his visage was so marred more than any man, and his form more than the sons of men:) so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

ISAIAH, 52

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

ZECHARIAH, 9

When I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

The Lord God hath given me the tongue of the learned, that I should know how to speak a word

in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

ISAIAH, 50

And now, saith the Lord that formed me to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

ISAIAH, 49

HIS SACRIFICE

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed (Messiah), saying, Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

PSALM 2

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

PSALM 41

Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office.

. . . . . .

Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

PSALM 109

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

ZECHARIAH, 11

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted, and thou didst deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

But I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

. . . . . .

Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O Lord: O my strength, haste thee to help me.

Deliver my soul from the sword; my dear life from the power of the dog.

Save me from the lion's mouth: for thou hast answered me from the horns of the wild oxen.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

PSALM 22

Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

And hide not thy face from thy servant; for I am in trouble: hear me speedily.

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity,

but there was none; and for comforters, but I found none.

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

PSALM 69

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

ZECHARIAH, 13

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to

his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: as a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away, and as for his generation, who among them considered that he was cut off out of the land of the living? For the transgression of my people was he stricken. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

ISAIAH, 53

THE RESURRECTION

I HAVE set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not abandon my soul to the grave; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

PSALM 16

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

ISAIAH, 26

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And

they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

DANIEL, 12

I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction? repentance shall be hid from mine eyes.

HOSEA, 13

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

JOB, 19

God will redeem my soul from the power of the grave: for he shall receive me. Selah.

PSALM 49

HIS ASCENSION

THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the bosom of the morning: thou hast the dew of thy youth.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

The Lord at thy right hand shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up the head.

PSALM 110

The stone which the builders refused is become the head stone of the corner.

This is the Lord's doing; it is marvellous in our eyes.

PSALM 118

HIS ETERNAL KINGDOM

I BEHELD till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

DANIEL, 7

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

PSALM 72

THE END

APPENDICES

APPENDIX A

THE PLACE OF THE BIBLE IN THE EDUCATION OF CHILDREN

JOHN RUSKIN

I HAVE next with deeper gratitude to chronicle what I owed to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music, — yet in that familiarity reverenced, as transcending all thought, and ordaining all conduct. This she effected, not by her own sayings or personal authority; but simply by compelling me to read the Book thoroughly, for myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching, at first, every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly, and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end. In this way she began with the first verse of Genesis, and went straight through, to the last verse of the Apocalypse . . . After our chapters (from two to three a day, according to their length), . . . I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known.

JOHN RUSKIN: *Præterita*

DANIEL WEBSTER

The father had a fine voice, "an untaught, yet correct ear," the son says, "and a keen perception of all that was beautiful or sublime in thought." He often read the Bible

aloud to his children, especially the grand poetry of the Old Testament. Hence those marvellous tones of the son, and his love for all similar literature.

S. G. Fisher: *The True Daniel Webster*

His (Daniel Webster's) talents were known in the neighborhood, and the passing teamsters, while they watered their horses, delighted to get "Webster's boy," with his delicate look and great dark eyes, to come out beneath the shade of the trees and read the Bible to them with all the force of his childish eloquence.

H. C. Lodge: *Daniel Webster*

JOHN HARRINGTON COX

First of all in importance is the King James Version of the Bible. Any study of English literature worthy the name must take this book into account. It is indispensable, — it is not possible to omit it. Our language is thoroughly saturated with innumerable references to it. . . . It is practically impossible to read even our simplest prose and poetry without a tolerably wide and accurate knowledge of the Bible. The fabric of English thought is so interwoven with the golden threads of the Bible that it is not possible to remove them without destroying the fabric. This wonderful Book has shaped the faith and thought of Europe and America. It is the foundation of our intellectual heritage. Its power to move the imagination and stir the emotions is unsurpassed. This power does not lie within the religious sphere alone, but non-religious men find in it a marvellous uplift and unbelievers testify to its greatness. Its message is to the simple and the learned alike. For generations especially in the eighteenth and nineteenth centuries, it was the one book of most households. Its austere simplicity and terrible earnestness burned themselves into the language, the thought, and the spirit of English-speaking peoples.

John Harrington Cox: *Literature in the Common Schools* [1]

[1] From *Literature in the Common Schools*, by John Harrington Cox. Copyright, 1908, by Little, Brown & Company.

ORTON LOWE

There is yet one book of powerful and pure English that must be mentioned. The boy should have early heard it read aloud, learned passages from it by heart, and have read parts of it on his own account. In proportion as he has gathered the richness of this book, will he have a grasp on clear language and clear understanding. That book is the Version of the Bible authorized by King James. It gave to our fathers not only their faith, but also that grip on racy, clear, and vigorous English that made many an artisan a better talker and writer than the man trained in the halls of higher learning. It has had a power above all other books in English to stir the imagination and move the soul, and this without regard to any particular religious belief. No book has ever told stories with the ease, directness, and intensity of this one. Its style expresses the strongest and deepest feelings of English-speaking men. And this style has been caught by such masters of prose in their own centuries as Bunyan and Lincoln. Yet it is evident to teachers that the great stories of the Scriptures are not known by children. The Bible needs to be dusted and read, even if it is brought about by the strong hand of authority in the home and in the school.

ORTON LOWE: *Literature for Children*

THOMAS H. HUXLEY

If I were compelled to choose for one of my own children between a school in which real religious instruction is given, and one without it, I should prefer the former even though the child might have to take a good deal of theology with it. . . . Hence when the great mass of the English people declare that they want to have the children in the elementary schools taught the Bible, and when it is plain from the terms of the Act, the debates in and out of Parliament, and especially the emphatic declarations of the Vice-President of the Council, that it was intended that such Bible reading should be permitted unless good cause for prohibiting it could be shown, I do not see what reason there

is for opposing that wish. Certainly I, individually, could with no shadow of consistency oppose the teaching of the children of other people to do that which my own children are taught to do. And even if the reading the Bible were not, as I think it is, consonant with political reason and justice, . . . I am disposed to think it might still be well to read that book in the elementary schools.

THOMAS H. HUXLEY: *The School Boards*

ARLO BATES

I wish to speak on the same footing to those who do and those who do not regard the Bible as a sacred book. . . . Let for the moment these points be waived entirely, and there remains the splendid literary worth of this great classic; there remains the fact that it has shaped faith and fortune for the whole of Europe and America for centuries; and especially that the English version has been the most powerful of all intellectual and imaginative forces in moulding the thought and literature of all English-speaking peoples.

ARLO BATES: *Talks on the Study of Literature*

FELIX ADLER

The narrative of the Bible is fairly saturated with the moral spirit; the moral issues are everywhere in the forefront. Duty, guilt and its punishment, the conflict of conscience with inclination, are the leading themes. The Hebrew people seem to have been endowed with what may be called "a moral genius" and especially did they emphasize the filial and fraternal duties to an extent hardly equaled elsewhere. Now it is precisely these duties that must be impressed on young children, and hence the Biblical stories present us with the very material we require. They cannot in this respect be replaced; there is no other literature in the world that offers what is equal to them in value for the particular object we have now in view.

FELIX ADLER: *Moral Instruction of Children*

ALFRED THE GREAT

To use his own words, he was desirous "that all the free-born youths of his people who had the means should persevere in learning so long as they had no other duties to attend to, until they could read the English Scriptures with fluency." THOMAS HUGHES: *Alfred the Great*

Like a most productive bee, he flew here and there asking questions, as he went, until he had eagerly and unceasingly collected many various flowers of divine Scripture, with which he thickly stored the cells of his mind.

Asser's *Life of Alfred*

THOMAS CARLYLE

And so we have it here to read, that Book of Books: "barbarous enough to rouse, tender enough to assuage, and possessing how many other properties," says Goethe; — possessing this property, inclusive of all, add we, that it is written under the eye of the Eternal; that it is of a Sincerity like very Death; the truest Utterance that ever came by Alphabetic Letters from the Soul of Man. Through which, as through a window divinely opened, all men could look, and can still look, beyond the visual Air-Firmaments and mysterious Time-Oceans, into the Light-Sea of Infinitude, into the stillness of Eternity; and discern in glimpses . . . their far-distant, long forgotten Home.

THOMAS CARLYLE: *Historical Sketches*

JOHN MILTON

True religion is the true worship and service of God, learned and believed from the Word of God only. No man or angel can know how God would be worshipped and served unless God reveal it: he hath revealed and taught it us in the Holy Scriptures by inspired ministers, and in the gospel

by His own Son and His apostles, with strictest command to reject all other traditions or additions whatsoever. . . . The Scripture is our only principle in religion.

JOHN MILTON: *Heresy, Schism, Toleration*

JOHN WESLEY

I want to know one thing, — the way to Heaven; how to land safe on that happy shore. God Himself has condescended to teach the way. For this very end He came from Heaven. He hath written it down in a book. Oh give me that Book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His book. . . . And what I thus learn, that I teach.

JOHN WESLEY: *Preface to Sermons*

SIR WALTER SCOTT

Next morning he was still better . . . he desired to be drawn into the library and placed by the central window that he might look down upon the Tweed. Here he expressed a wish that I should read to him, and when I asked from what book, he said: "Need you ask? there is but one."

J. G. LOCKHART: *Life of Sir Walter Scott*

ABRAHAM LINCOLN

Lincoln said to a committee of colored people who presented him with a copy of the Bible, "In regard to this great book, I have but to say it is the best gift God has given to man. All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the very elegant copy of the great Book of God which you present."

THOMAS CARTER

We know that Bacon, Milton, and many other great men of the Elizabethan period were trained in the (Genevan) Version, and used it to the end of life. No writer has assimilated the thoughts and reproduced the words of Holy Scripture more copiously than Shakespeare. As Dr. Furnivall puts it: "he is saturated with the Bible story." . . . Whatever else the poet had or lacked, he must have brought to his work a mind richly stored with the thoughts and words of the English Bible. A man does not learn the Bible by intuition. . . . The power of apt and literal quotation is seldom acquired after the earlier days of manhood have passed, and no man can quote instinctively and correctly unless he has been well grounded in his childhood. The spontaneous flow of scriptural ideas and phrases which are to be found everywhere in the plays, reveals the fact most clearly that the mind of Shakespeare must indeed have been "saturated" with the Word of God.

THOMAS CARTER: *Shakespeare and the Holy Scriptures*

J. R. GREEN

No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. . . . But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the book which she had again opened for her people. . . . One dominant influence told on human action:

and all the activities that had been called into life by the age that was passing away were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class.

J. R. GREEN: *Short History of the English People*

LORD BRYCE

To convey some impression of the character and type which religion has taken in America, and to estimate its influence as a moral and spiritual force, is an infinitely harder task than to sketch the salient ecclesiastical phenomena of the country. . . . If therefore we desire to know what place Christianity really fills in America, and how far it gives stability to the commonwealth, we must inquire how far it governs the life and moulds the mind of the country. . . . In works of active beneficence no country has surpassed, perhaps none has equalled, the United States. . . . Not all, but I think nearly all of it, is in fact given by religious people, and, as they themselves suppose, under a religious impulse. . . . The ethical standard of the average man is of course the Christian standard, modified to some slight extent by the circumstances of American life, which have been different from those of Protestant Europe. The average man has not thought of any other standard, and religious teaching, though it has become less definite and less dogmatic, is still to him the source whence he believes himself to have drawn his ideas of duty and conduct. . . .

The general impression of those who have lived long both in Protestant Europe and in America seems to be that as respects veracity, temperance, the purity of domestic life, tenderness to children and the weak, and general kindliness of behaviour, the native Americans stand rather higher than either the English or the Germans. And those whose opinion I am quoting seem generally, though not universally, disposed to think that the influence of religious belief, which may survive in its effect upon the character when a man

has dropped his connection with any religious body, counts for a good deal in this. . . .

A perusal of the literature which the American of the educated farming class reads, and a study of the kind of literature which those who are least coloured by European influences produce, led one to think that the Bible and Christian theology altogether have in the past done more in the way of forming the imaginative background to an average American view of the world of man and nature than they have in most European countries.

No one is so thoughtless as not sometimes to ask himself what would befall mankind if the solid fabric of belief on which their morality has hitherto rested, or at least been deemed by them to rest, were suddenly to break up and vanish under the influence of new views of nature. . . . So sometimes, standing in the midst of a great American city, and watching the throngs of eager figures streaming hither and thither, marking the sharp contrasts of poverty and wealth, an increasing mass of wretchedness and an increasing display of luxury, knowing that before long a hundred millions of men will be living between ocean and ocean under this one government, — a government which their own hands have made, and which they feel to be the work of their own hands, — one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundation it has rested on to crumble away.

Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude, and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep. . . would the moral code stand unshaken, and with it the reverence for law, the sense of duty towards the community, and even towards the generations yet to come? Would men say, "Let us eat and drink, for to-morrow we die"? . . . History

cannot answer this question. The most she can tell us is that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples.

America is no doubt the country in which intellectual movements work most swiftly upon the masses, and the country in which the loss of faith in the invisible might produce the completest revolution; because it is the country where men have been least wont to revere anything in the visible world. . . . It was religious zeal and the religious conscience which led to the founding of the New England colonies nearly three centuries ago, — those colonies whose spirit has in such a large measure passed into the whole nation. Religion and conscience have been a constantly active force in the American Commonwealth ever since, not, indeed, strong enough to avert many moral and political evils, yet at the worst times inspiring a minority with a courage and ardour by which moral and political evils have been held at bay, and in the long run generally overcome.

It is an old saying that monarchies live by honour and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow.

LORD BRYCE: *American Commonwealth*

MARTIN LUTHER

A fiery shield is God's Word, of more substance and purer than gold, which tried in the fire loses naught of its substance, but resists and overcomes all the fury of the fierce heat. Even so he that believes God's Word overcomes all and remains secure everlastingly against all misfortunes; for this shield fears nothing, neither hell nor the devil. . . . No greater mischief can befall a Christian people than to have God's Word taken from them or falsified so that they no longer have it pure and clear. God grant we and our descendants be not

witnesses of such a calamity. . . . Let us not lose the Bible, but with diligence in fear and invocation of God, read and preach it. While that remains and flourishes, all prospers with the State.

MARTIN LUTHER: *Table Talk*

APPENDIX B

FROM HOLY SCRIPTURE

GOD SAITH

My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Isaiah, 55

CHRIST JESUS SAITH

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord: and whence is he then his son?

Mark, 12

Ye do err, not knowing the Scriptures, nor the power of God.

Matthew, 22

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

John, 5

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

LUKE, 24

IT SAITH IN THE EPISTLES!

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 PETER, 1

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

2 TIMOTHY, 3

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

HEBREWS, 4

The grace of our Lord Jesus Christ be with you all. Amen.

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

To God only wise, be glory through Jesus Christ for ever. Amen.

ROMANS, 16

APPENDIX C

EDITIONS OF THE BIBLE RECOMMENDED FOR CHILDREN

Every child should have his own Bible, and he should be encouraged to read something from it each day. The reading should be made a pleasure, not a task. The habit acquired in childhood of daily reading the Bible, will be likely to continue a life-habit. When mother and child can read together, the influence on the child will be greater and more lasting, especially if the mother reads aloud.

If possible the child's name should be printed in gold letters on the cover of his Bible; this will give him a sense of ownership and pleasure in the Book. Any binder will print the name for a small sum. The delight this will give the child will make it well worth while.

The editions recommended here are of the Authorized Version, whose powerful, simple English carries its teaching home with a forcefulness that makes a permanent impression on the memory. The fine English, too, of this Version, is of educational benefit as it strengthens the style and vocabulary of a child, especially if the Bible is read aloud.

Bibles may be ordered directly through the local bookseller, or by mail from one of the Bible Houses. If ordered by mail, postage is extra. Both of the Bible Houses, whose addresses are given below, issue free catalogues showing specimen types, and giving descriptions of the editions issued by them. There are cheap, moderately priced, and expensive Bibles, to choose from. If possible it is best to get a well-made Bible, printed on good paper in clear type, so that it may last years, if not for a lifetime. When ordering, give order number and description of volume desired.

ADDRESSES OF BIBLE HOUSES

American Bible Society, Astor Place, New York City, N.Y.

Oxford University Press, American Branch, 35 West 33d Street, New York City, N.Y.

EDITIONS OF THE HOLY BIBLE

Holy Bible. Containing Old and New Testaments. Bound in cloth, maps, red edges, order number 01470, Oxford University..... $1.00

Holy Bible. Same edition, bound in French morocco, red under gold edges, order number 01473, Oxford University..... $1.75

Holy Bible. Same edition, bound in Persian morocco, leather lined, silk sewed, red under gold edges, order number 01480, Oxford University.. $3.75

This is a handy, compact Bible, with clear though small print. It is attractive for both children and young people. The volume for $1.75 is especially recommended.

Holy Bible. Bound in cloth, red edges, 12 maps, order number 01600, Oxford University..... $1.35

The print of this edition is large and recommended for children who have weak eyes. The volume is bigger and less attractive than those listed above. Morocco-bound editions come at higher prices, for which see free catalogue of the Oxford University Press.

Holy Bible. Bound in French morocco, limp, red under gold edges, 32 full-page colored pictures, order number 02603, Oxford University... $2.90

The 32 pictures illustrate the customs and country of Palestine. The print is large and readable.

Holy Bible. Bound in cloth, red edges, order number *Eng.* 117, American Bible Society..... 48 cents.

This edition is cheap. It has small but readable type. It is not so desirable as a better-made Bible. The American Bible House issues many cheap and also moderately priced editions, which may be found described in the free catalogue of the American Bible Society, whose address is given above.

EDITIONS OF THE NEW TESTAMENT

New Testament of Our Lord and Saviour Jesus Christ. Bound in French morocco, red under gold edges, order number 0260, Oxford University..... $1.25

This edition is very attractive, with large print. The same comes in cheaper form for 50 cents, order number 0255. An expensive gift edition of the same may be procured, bound in Alaska seal, leather lined and silk sewed, red and gold edges, order number 0288X, price $5.50.

New Testament of Our Lord and Saviour Jesus Christ. Bound in boards, order number 01200, Oxford University..... 25 cents.

A most attractive edition of the New Testament complete, for little children under 10 years of age. It has a green picture cover, and black-and-white pictures showing the manners and country of Palestine. Recommended as one of the first books to be given to a little child.

BOY SCOUT'S NEW TESTAMENT

New Testament of Our Lord and Saviour Jesus Christ. Bound in khaki, order number 071X, Oxford University..... 45 cents.

New Testament of Our Lord and Saviour Jesus Christ. Same Edition, illustrated with 15 colored pictures, order number 095X, Oxford University ..... 60 cents.

Every boy, whether he is a Scout or not, should own a copy of this pocket edition. It is appropriately bound in khaki, with the Scout emblem in gold on the cover. The Testament is complete, and contains the Scout Law, and a list of Scriptures suitable for Scouts. The 60-cent volume, with colored pictures, is especially attractive. Recommended by the Executive Committee of the Boy Scouts of America.

EDITIONS OF PSALMS AND PROVERBS

Book of Psalms. Bound in French morocco, limp, order number 08, Oxford University..... 95 cents.

Large type, attractive book. The same edition, bound in cloth, comes for 35 cents, order number 07.

Book of Psalms. Bound in cloth, red edges, order number *Eng.* 442, American Bible Society.. 8 cents.

Small type. Pocket edition.

Proverbs. Bound in morocco, gold edges, order number *Eng.* 452, American Bible Society... 45 cents.

Every child, especially every boy, should own a copy of Proverbs. This edition is attractive, pocket size, with large print. A cheap edition of the same, bound in cloth, comes for 8 cents, order number Eng. 454.

FOREIGN BIBLES AND BIBLES FOR THE BLIND

The American Bible Society sends out on application, a free catalogue describing their many Bibles and parts of Bibles issued in foreign tongues. They also give a list of Bibles printed and provided by them for the blind, in Line, New York Point, American Braille, and Moon types.

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